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The Construct Development of Spiritual Leadership

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THE CONSTRUCT DEVELOPMENT OF
SPIRITUAL LEADERSHIP

THE CONSTRUCT DEVELOPMENT OF
SPIRITUAL LEADERSHIP

A dissertation submitted in partial fulfillment
of the requirements for the degree of
Doctor of Philosophy in Business Administration

By

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Bachelor of Science in Business Administration, 2002

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ABSTRACT

Although the past decade has shown a growing interest in workplace spirituality in the leadership and organizational literature, research in the area of spiritual leadership, is still in its infancy. The goal of this study was to delineate the construct of spiritual leadership and to provide theoretical guidelines for future research. A conceptual definition of spiritual leadership is offered in addition to a list of behaviors relevant to a spiritual leader. This study was the first of its kind to take into account the knowledge and opinions of both academic and practitioner subject matter experts. Furthermore, with regard to developing a measure of spiritual leadership, this research was the first among its peers to attempt scale development using an empirically-based method: defining the focus, generating items, rating the items, selecting the items, etc. This study employed a mixed method form of research and included samples from both academic and practitioners at every step; the qualitative results from phase one participants influenced the quantitative data collected from phase two participants. It is hoped that such an inductive approach will aid in the development of the field as well as satisfy those not associated with or who have reservations as to the legitimacy of the spirituality literature.

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to the Graduate Council

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I most sincerely want to thank my husband, Jeff. Without his love and support, this would not be possible. He has been my rock – he's not only held me up but I've stepped all over him a few times and he kept on smiling. I don't know many people who would let their spouse move six hours away to go to school. I love you Jeff.

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CHAPTER ONE

STATEMENT OF THE PROBLEM

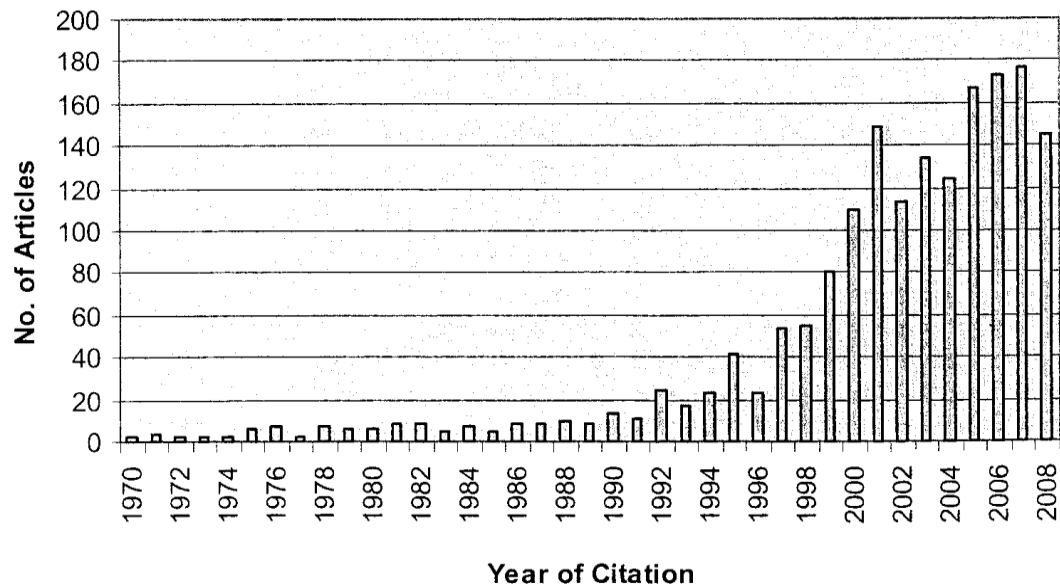
The past decade has shown a burgeoning interest in workplace spirituality in the leadership and organizational literature (Dent, Higgins, & Wharff, 2005 and Ferguson & Milliman, 2008 to name a few). Since its inception in 1999, for example, the Academy of Management's special interest group devoted to spirituality and religion in the workplace has grown to approximately 700 members. Research in the field of spiritual leadership, however, is still in its infancy, as indicated by the lack of a common definition and unclear boundaries between workplace spirituality and leadership (Dent et al., 2005). Most of the theory offered in this literature is derived from the fields of Western religious theology and leadership ethics (Blackaby & Blackaby, 2001; McNeal, 2000, Northouse, 2001; Sanders, 1986). Consequently, academic debates continue to address the distinction between spirituality and religiosity. Giacalone and Jurkewicz (2003) argue that, because of issues such as a lack of an accepted definition and clear boundaries, the development of this literature "is tethered by its lack of grounding in theoretical and empirical literature. This has not only hampered development of the field but in a profound way has artificially reduced its importance" (p. 17).

Justification for the Present Study

Near the turn of the millennium, Fairholm (1998b) noted that in the rush "for so-called sophistication, many people have dropped their dedication to a specific religious orthodoxy. Instead, many of us are looking for the sacred from what we do in every day, our work" (p. 113). As such, workplace spirituality and spiritual leadership have become particularly salient topics in both the practitioner and academic literatures, see Figure 1.1. Surveys have found that some

Figure 1.1

Articles on 'Spirituality' Appearing in the Social Science Citation Index Between 1970 and 2008 (Oswick, 2009)



managers and leaders would even choose meaning and fulfillment from their work over money (Fry, 2003). In addition to the search for personal spiritual fulfillment in the workplace, several scholars have recently attempted to determine the link between spirituality and organizational performance (Ashar & Lane-Maher, 2004; Fry & Matherly, 2006b; Marques, 2006; McLaughlin, 2005; Quatro, 2002). Mitroff and Denton (1999b) go so far as to suggest that spirituality may be the ultimate competitive advantage. While theories abound as to the advantages of spirituality in the workplace, there is an apparent lack of empirical evidence of such spiritual benefits (Giacalone & Jurkiewicz, 2003; Giacalone, Jurkiewicz, & Fry, 2005; Quatro, 2002).

Although both academic and practitioner attention to this emerging literature is slowly gaining momentum, several gaps remain. Specifically, with regard to the spiritual leadership literature, at least one issue is critical to its advancement – construct development. The construct of spiritual leadership may be viewed as a branch of the broader fields of leadership and workplace spirituality. Like workplace spirituality, the spiritual leadership literature is in the initial stages of development (Hunt, 1999). Dent et al. (2005) credit Fairholm (1997) as one of the first to “put the terms spiritual and leadership together to explain spirituality in context of workplace leadership” (p. 628). Since that time, a considerable amount of research has been devoted to the concept of spiritual leadership yet little advancement has been made towards the establishment of a commonly accepted definition of the construct. Such a definition, however, cannot be obtained until researchers are able to determine and agree upon behaviors unique to spiritual leaders. That is to say, the elements of spiritual leadership must be identified and agreed upon before a proper definition may be established. This lack of an accepted definition has made the comparison of results across spiritual leadership studies virtually impossible. Without a common, widely agreed upon definition, researchers cannot be certain they are

comparing results of studies examining the same organizational construct. In sum, it seems that the acknowledgment of the various interpretations of spiritual leadership is the closest the field has gotten to a resolution of this subject (Dent, et al., 2005; Reave, 2005).

Thus, the purpose of this study is to delineate the construct of spiritual leadership and to provide theoretical guidelines for future research. There are two primary aims of the study:

1. To determine whether there is a common understanding as to what constitutes spiritual leadership.
2. To identify whether there is a general consensus as to which leader behaviors may be considered spiritually oriented.

Each objective is addressed in the following pages. Chapter 2 comprises a review of the spiritual leadership literature, highlights the need for further study in this area of leadership theory and finally proposes the need for an exploratory study within the field. Chapter 3 outlines the methodology for the present study, including a description of the sample, procedure, and measures. The results of the exploratory study are presented and discussed in Chapter 4. Finally, Chapter 5 summarizes the findings from this study, explains the limitations, and offers conclusions and implications for future research endeavors

CHAPTER TWO

LITERATURE REVIEW AND CONSTRUCT DEVELOPMENT

The broad research questions were outlined in the previous chapter. The current chapter reviews the literature pertaining to spiritual leadership and identifies commonalities among existing research as to what constitutes spiritual leadership. In addition, the need for the justification for the current study is likewise addressed.

Leadership and Spirituality

In order to discuss spiritual leadership, each component construct – leadership and workplace spirituality – must be attended to separately. This in itself is not a simple endeavor. As noted by both Fry and Smith (1987) and Strack and Fottler (2002), both workplace spirituality and leadership share the difficult situation of not having a precise, widely accepted definition. This lack of a definition creates a further conceptual dilemma when researchers attempt to unite the two constructs into spiritual leadership.

Leadership

Yukl and Van Fleet (1992, p. 149) define leadership as “a process that includes influencing the task objectives and strategies of a group or organization, influencing people in the organization to implement the strategies and achieve the objectives, influencing group maintenance and identification, and influencing the culture of the organization.” Kourzes and Pozner (1987, p. 30) offer a much simpler description by stating that leadership is “the art of mobilizing others to want to struggle for shared aspirations.” In addition to providing a vision and motivating others, leaders must provide adequate reward systems as well as demonstrate that they have proper knowledge of the jobs they are asking others to do (Kets De Vries, 1998).

While researchers have offered much discourse as to the exact definition of what a leader is as well as what behaviors are indicative of a leader, for the purposes of this paper, I will proceed with the understanding that leaders are individuals who influence their subordinates toward the achievement of a vision or goal (Yukl & Van Fleet, 1992).

While having a general definition of leadership in mind is helpful, it remains necessary to acknowledge existing leadership perspectives. As with the introduction of any new construct, controversy is expected to arise when there is a lack of clear distinction between the boundaries of the proposed construct and the boundaries of related constructs. Attention will therefore be briefly paid to transformational leadership and transactional leadership – the two most widely addressed leadership theories in the literature.

Transformational Leadership. Transformational leadership occurs when leaders motivate followers by getting them to internalize and prioritize a larger collective cause over their own individual interests. Originally labeled transformational leadership by Bass in 1985, this form of organizational leadership is the most widely studied leadership theory to date and as such dominates current thinking about leadership research (Judge & Piccolo, 2004). Behaviors generally related to transformational leadership include expressing a desirable vision of the organization's future; presenting a means to achieve the vision; promoting the acceptance of group or team goals; offering one-on-one attention and support, intellectual stimulation, and high performance expectations (Wang, Law, Hackett, Wang, & Chen, 2005).

Much of our knowledge regarding transformational leadership has come from research employing the Multifactor Leadership Questionnaire. Using this questionnaire, Antonakis (2001) and Avolio, Bass, and Jung (1999) were able to determine that transformational leadership is composed of four distinct components: idealized influence, inspirational

motivation, intellectual stimulation, and individualized consideration. Leaders who display an idealized influence are held in high esteem, revered, and trusted. Followers generally want to associate with such transformational individuals who exude confidence and faith in their own vision. Inspirational motivation occurs when organizational leaders provide a meaning to follower's work and further challenge followers to behave in ways necessary to accomplish the leader's vision. By encouraging their employees to be innovative and to find creative solutions to organizational problems, transformational leaders provide intellectual stimulation. And finally, leaders may offer individualized consideration by acting as a mentor and paying attention to the different needs of each individual employee. Further, such leaders may delegate specific work responsibilities to employees in order to grow and develop the skills of the employee (Bass, 1999).

There have been numerous studies looking at the effect of transformational leadership on various individual, group, and organizational outcomes. Transformational leadership has been found to be associated with increases in follower performance (DeGroot, Kiker, & Cross, 2000; Howell & Hall-Merenda, 1999; Lowe, Kroeck, & Sivasubramaniam, 1996), organizational citizenship behavior (Podsakoff, MacKenzie, Moorman, & Fetter, 1990); self concordance, overall job performance, job satisfaction, satisfaction with supervisor, and organizational commitment (Bono & Judge, 2003) and group performance (Howell & Avolio, 1993). It has been suggested, however, that transformational leadership may differentially impact subordinates. In other words, what one individual perceives as transformational leadership may differ from what another perceives (Yammarino & Dubinsky, 1994). From the leader's perspective, transformational leadership scores have positively correlated with managerial

performance evaluations (Hater & Bass, 1988) and promotion recommendations (Waldman, Bass, & Yammarino, 1990).

Transactional Leadership. As opposed to the social relationship engendered in transformational leadership, transactional leadership focuses strictly on resource exchanges between leaders and followers (Northouse, 2001). Identified by Burns (1978), this form of leadership is an extrinsic motivation process in which leaders achieve their goals while followers receive external, pre-determined rewards for achieving specified job requirements. Subordinates' compliance with leader demands is accomplished through explicit rewards and/or disciplinary measures. That is to say, transactional leaders achieve their goals by catering to their subordinates' immediate self-interests (Bass, 1999).

The three forms of transactional leadership include contingent reward, active management by exception, and passive management by exception. Contingent reward takes place when a leader explicitly describes what a subordinate needs to achieve in order to receive a specific reward. In active management by exception, a leader will monitor subordinate performance and then take corrective action if performance levels fail to meet pre-specified levels. Here, leaders are on the lookout for mistakes, errors, and deviant behavior. The third form of transactional leadership, passive management by exception, is one in which leaders wait for a problem to arise or a mistake to occur before they take any type of corrective action. As noted by Howell and Avolio (1993), the difference between the two forms of management by exception lies in the timing of the leader's intervention.

Several outcomes have been associated with transactional leadership: subordinate effort and performance; supervisor effectiveness (Bass, 1985, 1990; Bass & Avolio, 1990, 1993; Hollander, 1985); increased productivity (Daft, 2001); follower, commitment, satisfaction, and

performance (Bycio, Hackett, & Allen, 1995; Hunt & Schuler, 1976; Podsakoff, Todor, Grover, & Huber, 1984); and even organizational citizenship behavior (Goodwin, Wofford, & Whittington, 2001)

Burns (1978) originally envisioned transactional and transformational leadership as occupying opposite ends of the same continuum. Transformational leadership, Burns (1978) argued, should add to transactional leadership in predicting follower job performance by motivating followers to move beyond expectations. In addition, Bass and Avolio (1990) argued that the transformational style is complementary to the transactional leadership style and its effects may therefore be vitiated in the complete absence of a transactional relationship. As such, neither transformational nor transactional leadership may be a substitute for the other (Bass, 1999).

Spirituality

In order to begin to understand the concept of spirituality in the workplace or spiritual leadership, one must first understand the concept of spirit. Garrett (2004) identifies an individual's spirit as the immaterial nature of a human while Thompson (2002) describes spirit as the center of a person's being. The *American Heritage College Dictionary* (1997) defines spirit in several ways: "(1) the vital principle or animating force within living beings; (2) the part of a human being associated with the mind, will, and feelings; and (3) the essential nature of a person or group." Developing the concept of spirit further, it may be surmised that spirituality is an individual's awareness of this "vital principle or animating force" within themselves and others. Subsequently, if one grows in their spirituality, they grow in the awareness of their connection to this living force, to their mind, will, and feelings, and/or to others.

The awareness of such a connection is echoed in the pedagogical, psychological, mainstream, and managerial definitions of spirituality. Wilson (2008) maintains a simplistic definition of spirituality as simply an “individual transcendent relationship” (p. 18). Gallegos Nava (2001: 128) identifies spirituality as “an individual, natural, direct experience of that which is sacred, of that which is transcending, of the ultimate foundation, which is the essence of all that exists.” Likewise, as defined by Elkins, Hedstrom, Hughes, Leaf, and Saunders (1988: 10), spirituality is “a way of being and experiencing that comes about through awareness of a transcendent dimension and that is characterized by certain identifiable values in regard to self, life, and whatever one considers to be the Ultimate.” According to Zinnbauer, Pargament, and Scott’s (1999: 902) paper examining the psychological characterization of spirituality, spirituality “has come to represent whatever people do to attain a variety of goals, such as meaning in life, wholeness, interconnectedness with others, truth, and one’s own inner potential.” Fairholm (1998b: 117) offers that spirituality “is the acceptance of universal values that individuals believe guide their everyday actions and by which they judge their own actions” and goes so far as to state that spirituality is what separates man from animal. Fry (2003: 29) proposed that spirituality reflects the “presence of a relationship with a higher power or being that affects the way in which one operates in the world.” These definitions and others are provided for review in Table 2.1.

Lyon (2004: 10) begins to tie the aspect of an individual’s spirituality to their work by describing spirituality as “a mental disposition or attitude that embraces spirit as integral to one’s work, behavior, thinking, and success.” Pargament and Mahoney (2002: 647) identify spirituality as a sort of cultural fact that “involves effort to discover the sacred and one that involves efforts to hold onto the sacred once it has been found.” Moreover, they suggest that

spirituality may be understood and assessed as an outcome, an outcome that “can affect various psychological, social, and physical health outcomes” (Pargament & Mahoney, 2002, 648).

Taking the perspective that spirituality is a cultural phenomenon, one may be able to argue that an organization that promotes an outcome of spirituality in the workplace may also be able to encourage spirituality in an employee’s personal life.

Regardless of the literary foundation, most definitions of spirituality, as seen in Table 2.1, generally share the common characteristic of a personal consciousness of an intangible inner force that connects all life. Pargament and Mahoney (2002) and Zinnbauer, et al. (1999) seem to be the only researchers to emphasize that an individual may actually seek such a consciousness or understanding of this interconnecting force. Furthermore, while the majority of definitions of spirituality focus on embracing the universal, transcendent, sacred, or divine, few also address the notion that this awareness of the universal, transcendent, sacred, or divine might then guide an individual’s attitude or behavior (Fairholm, 1998b; Fry, 2003; Lyon, 2004; Pargament & Mahoney, 2002). Although not expressed in every description, I consider the idea that an individual’s awareness [of an inner force] may direct their actions to be necessary in the definition of spirituality. Therefore, for the purposes of this paper, I define spirituality as *an individual’s awareness and exploration of the intangible interconnecting inner force within themselves and others that guides their actions*.

Spirituality vs. Religion. Before the construct of spiritual leadership may be properly outlined and defined, it is important to identify what spirituality is not; that is to say the misconception that an individual’s spirituality is somehow the same as his or her religious affiliation. The development of the spiritual leadership literature has suffered as scholars have been unable to reach an acceptable conclusion regarding the boundaries between spirituality and

Table 2.1**Currently Offered Definitions of Spirituality**

Reference	Definition	Focus
Elkins, Hedstrom, Hughes, Leaf, and Saunders (1988:10)	a way of being and experiencing that comes about through awareness of a transcendent dimension and that is characterized by certain identifiable values in regard to self, life, and whatever one considers to be the Ultimate	awareness of transcendent
Fairholm (1998b:117)	the acceptance of universal values that individuals believe guide their everyday actions and by which they judge their own actions	universal values
Fry (2003: 29)	presence of a relationship with a higher power or being that affects the way in which one operates in the world	relationship with a higher power
Gallegos Nava (2001:128)	an individual, natural, direct experience of that which is sacred, of that which is transcending, of the ultimate foundation, which is the essence of all that exists	experience of the sacred
Sheldrake (2007: 2)	a vision of the human spirit and of what will assist it to achieve full potential	vision of full potential
Solomon (2002: 12)	the subtle and not easily specifiable awareness that surrounds virtually everything and anything that transcends our petty self-interest	awareness that transcends ourselves
Janis (2008: 12)	one's own personal experience and relationship with the divine	experience with the divine
Lyon (2004: 10)	a mental disposition or attitude that embraces spirit as integral to one's work, behavior, thinking, and success	embracing the spirit
Pargament and Mahoney (2002: 647)	effort to discover the sacred and one that involves efforts to hold onto the sacred once it has been found	discovering the sacred
White (2000: 1)	connection, with ourselves, with others, with the environment and with transcendent values such as love	connection with transcendent values
Wilson (2008: 18)	individual transcendent relationship	transcendent relationship
Zinnbauer, et al. (1999:902)	whatever people do to attain a variety of goals, such as meaning in life, wholeness, interconnectedness with others, truth, and one's own inner potential	achieving inner potential

religion in the workplace.

Argyle and Beit-Hallahmi (1975, p. 1) define religion as the “system of beliefs in a divine or superhuman power, and practices of worship or other rituals directed toward such a power.” Hicks (2002) argues that religion is “institutional, dogmatic, and rigid” whereas spirituality is “personal, emotional, and adaptable to an individual’s needs” and further suggests that “spirituality unites, but religion divides” (p. 380). Religion can be interpreted as one of the many ways in which a person may express their spirituality. With regard to boundaries, spirituality is a much broader concept than religion (Zellers & Perrewe, 2003) in that there is no right or wrong way to be spiritual. It is this very lack of a ‘right or wrong way,’ in fact, that has hampered the creation of a meaningful definition of spiritual leadership.

Although spirituality and religion do have common elements, the primary concerns of the spiritual are definitely separate from the primary concerns of the religious (Veatch & Chappell, 1991), i.e., religious individuals are focused on performing certain actions or duties in order to achieve a place in the afterlife, there are specific ways to practice a religion, and religions tend to be formally organized. Moreover, according to Fry (2003) while it is necessary for an individual to be spiritual in order to be religious, religion is not necessary for spirituality. A spiritual leader is therefore different from a religious leader; each provides guidance for different aspects of an individual’s life. By recognizing the distinction between spirituality and religion, we are better able to move forward in developing the construct of spiritual leadership.

Workplace Spirituality. As noted in chapter one, the search for spiritual fulfillment has begun to manifest itself in the workplace (Fairholm, 1998b; Fry, 2003). Hicks (2003) and Fry (2008) each note that employees have spiritual needs in the same way that they have physical and emotional needs and, more importantly, none of these needs are left in the parking lot when

they arrive at work. In addition, more and more research reports that employees seek meaning and significance from their work and in some cases, more so than they desire money (Ashmos & Duchon, 2000; Fairholm, 1997; Fry, 2003; Marques, Dhiman, & King, 2005). The question then is how to integrate spirituality – an individual’s awareness and exploration of the intangible interconnecting inner force within themselves and others that guides ones actions – into the framework of the work environment.

While there remains a lack of agreement with regard to the specific definition of workplace spirituality, various dimensions common to spiritual workplaces continue to appear throughout the literature, namely: opportunities for an inner life, meaning through work, enjoyment and creativity through work, personal growth through work, and the desire to belong to a community (Ashmos, Duchon, & Laine, 1999; Brown-Daniels, 2002; Fairholm, 1997; Fernando, 2007; Fry, 2003; Giacalone & Jurkiewicz, 2003; Mitroff & Denton, 1999a; Pfeffer, 2003; Rego & Cunha, 2008). Table 2.2 breaks down the various definitions explored below based upon their descriptive characteristics of workplace spirituality.

Probably the most widely cited explanation of workplace spirituality in the management/organizational behavior literature comes from Giacalone and Jurkiewicz (2003: 13) who note the employee’s need to have an “experience of transcendence through the work process, facilitating their sense of being connected in a way that provides feelings of compassion and joy.” Ashmos, Duchon, and Laine (1999) also point out that “employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community” (p. 9). In an attempt to better understand how ‘community’ is interpreted, Ashmos et al. (1999) questioned 696 hospital employees. They found that the most important aspects of

Table 2.2**Currently Offered Definitions of Workplace Spirituality**

Reference	Definition	Opportunities for an inner life	Sense of fulfillment or significance through work	Sense of community or social connection with fellow organizational members	Enjoyment and creativity through work	Opportunities for personal growth through work
Ashmos, Duchon, and Laine (1999: 9)	employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community... a place in which one can experience personal growth, be valued for themselves as individuals, and have a sense of working together	X	X	X		X
Fry (2005: 621)	requirement for workplace spirituality is an inner life that nourishes and is nourished by calling or transcendence of self within the context of a community	X		X		
Giacalone and Jurkiewicz (2003: 13)	experience of transcendence through the work process, facilitating their sense of being connected in a way that provides feelings of compassion and joy			X	X	
Gibbons (2001: 13)	the search for direction, meaning, inner wholeness and connectedness to others, to non-human creation and to a transcendent	X		X		
Lamont (2002)	drawing on diversity, encouraging creativity, taking a holistic approach, and emphasizing the sense of community			X	X	

Reference	Definition	Opportunities for an inner life	Sense of fulfillment or significance through work	Sense of community or social connection with fellow organizational members	Enjoyment and creativity through work	Opportunities for personal growth through work
Pfeffer (2003) (Cited in Fry, 2003, 704)	Employees look for four characteristics in a spiritual workplace: (1) interesting and meaningful work that permits them to learn, develop, and have a sense of competence and mastery, (2) meaningful work that provides some feeling of purpose, (3) a sense of connection and positive social relations with their coworkers, and (4) the ability to live an integrated life so one's work role as well as other roles are in harmony with his or her essential nature.		X	X		X
Rego and Cunha (2008); Rego, Cunha, and Oliveira, (2008); Rego, Cunha, and Souto (2007)	Over several studies identified five dimensions of workplace spirituality such as sense of community, alignment with organizational values, sense of contribution to society, enjoyment at work, and opportunities for inner life.	X	X	X	X	
Smith (2004: 78)	individuals and organizations seeing work as a spiritual path, as an opportunity to grow and to contribute to society in a meaningful way.	X	X			

community were seen as: “a place in which one can experience personal growth, be valued for themselves as individuals, and have a sense of working together” (p. 9).

In several studies, Rego along with various other scholars (Rego & Cunha, 2008; Rego, Cunha, & Oliveira, 2008; Rego, Cunha, & Souto, 2007), identified five dimensions of workplace spirituality related to key organizational outcomes such as commitment and job performance, sense of community, alignment with organizational values, sense of contribution to society, enjoyment at work, and opportunities for inner life. Lamont (2002) similarly noted several principles of a spiritual workplace including drawing on diversity, encouraging creativity, taking a holistic approach, and emphasizing the sense of community. Pfeffer (2003), taking a much narrower approach, argued that employees look for four particular characteristics in a spiritual workplace: “(1) interesting and meaningful work that permits them to learn, develop, and have a sense of competence and mastery, (2) meaningful work that provides some feeling of purpose, (3) a sense of connection and positive social relations with their coworkers, and (4) the ability to live an integrated life so one’s work role as well as other roles are in harmony with his or her essential nature” (Fry, 2003: 704).

Such identifying features of a spiritual workplace are further supported by the findings of the 2005 Leadership Quarterly special issue on workplace spirituality which likewise suggested that what is required for workplace spirituality is “an inner life that nourishes and is nourished by calling or transcendence of self within the context of a community” (Fry 2005: 621). In her research into adult learning, White (2000) echoes Fry’s sentiments and reported that “the most clearly identified theme in our understanding of spirituality was ‘connection’, with ourselves, with others, with the environment and with transcendent values such as love” (p. 1). Building upon an earlier definition by Neal (1997), Smith (2004: 78) considers the application of

spirituality in the workplace to be “about individuals and organizations seeing work as a spiritual path, as an opportunity to grow and to contribute to society in a meaningful way. It is about care, compassion and support of others; about integrity and people being true to themselves and others.” Further exploration by Gibbons (2001: 13) suggests that spirituality at work may be related to “the search for direction, meaning, inner wholeness and connectedness to others, to non-human creation and to a transcendent.”

Although each definition of workplace spirituality is helpful, there is no one description which incorporates all of the five elements identified throughout the literature. I take a more simplistic approach to defining this construct and offer that *workplace spirituality occurs when some aspect of the work environment stimulates an employee’s awareness and exploration of the intangible interconnecting inner force within themselves and others that guides their actions.* Such stimulation may come from the organizational culture, the community of people in the organization, the nature of the work itself, or, as I argue in the proceeding sections, from an organizational leader. See Figure 2.1. I suggest, and will discuss below, that workplace spirituality may occur when a leader allows opportunities for employees to explore their inner life, encourages a sense of fulfillment or significance through their work, supports a sense of community or connection among organizational members, helps employees to find enjoyment and creativity through their work, and promotes opportunities for employees to experience personal growth through their work. The literature identifies these five elements as characteristics of workplace spirituality but I would propose that they are not characteristics of the workplace itself but rather characteristics of a stimulating element in the workplace, namely a leader. This may further explain why no study, and therefore no existing definition of workplace spirituality, has incorporated all five dimensions.

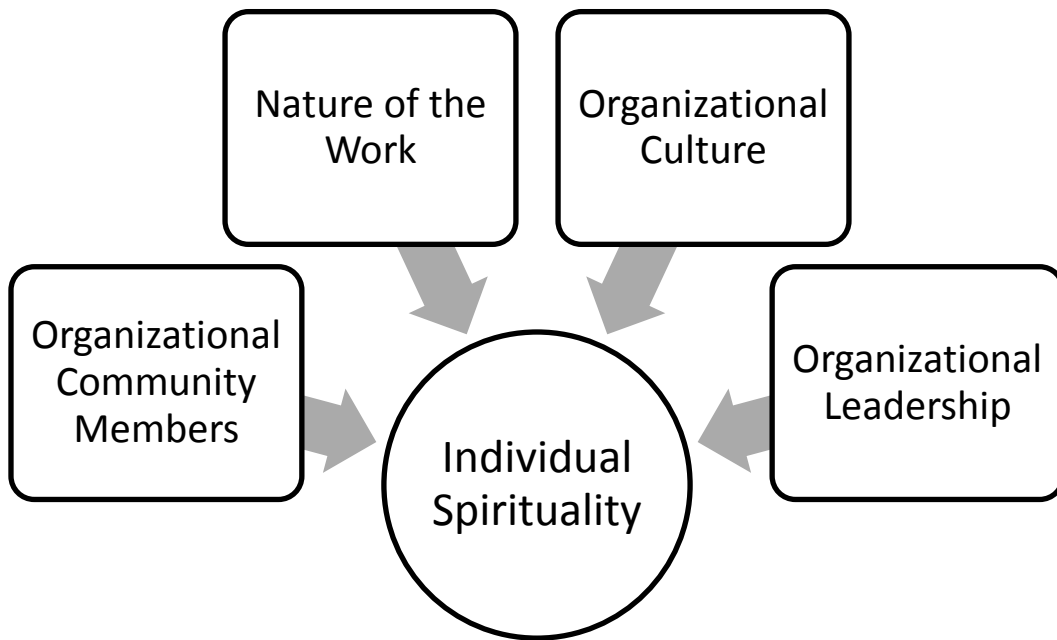
Summary

The section above reviewed the constructs of leadership, spirituality, and workplace spirituality. Five characteristics of workplace spirituality were identified through a literature search and guiding definitions were offered for both spirituality and workplace spirituality.

Spiritual Leadership

Wilson (2008) advocated that spirituality cannot exist independently in the workplace and as such is fostered by organizational leaders - a notion which is reflected in Figure 2.1. Likewise, in her qualitative review of approximately 150 studies, Reave (2005) found a relationship between spirituality and leader success. Because of such findings, the once tenuous academic link between spirituality and leadership is strengthening. As with workplace spirituality, there remains a clear lack of agreement among researchers in terms of an accurate, accepted definition of spiritual leadership. This lack of clarity surrounding spiritual leadership, as previously noted, has hindered the comparison of results across spiritual leadership studies. Moreover, of the findings that do exist, researchers cannot be certain they are comparing studies examining the same construct. Until such a definition is proffered and the boundaries of spiritual leadership agreed upon, scholars must attempt to develop the field based on existing research.

The most widely cited definition of spiritual leadership to date was developed by Fry (2003) in his article explaining his causal theory of spiritual leadership. He describes spiritual leadership as “comprising the values, attitudes, and behaviors that are necessary to intrinsically motivate oneself and others so that they have a sense of spiritual survival through calling and membership. This entails: (1) creating a vision wherein organizational members experience a sense of calling; and (2) establishing a

Figure 2.1**The Stimulation of Individual Spirituality in the Workplace**

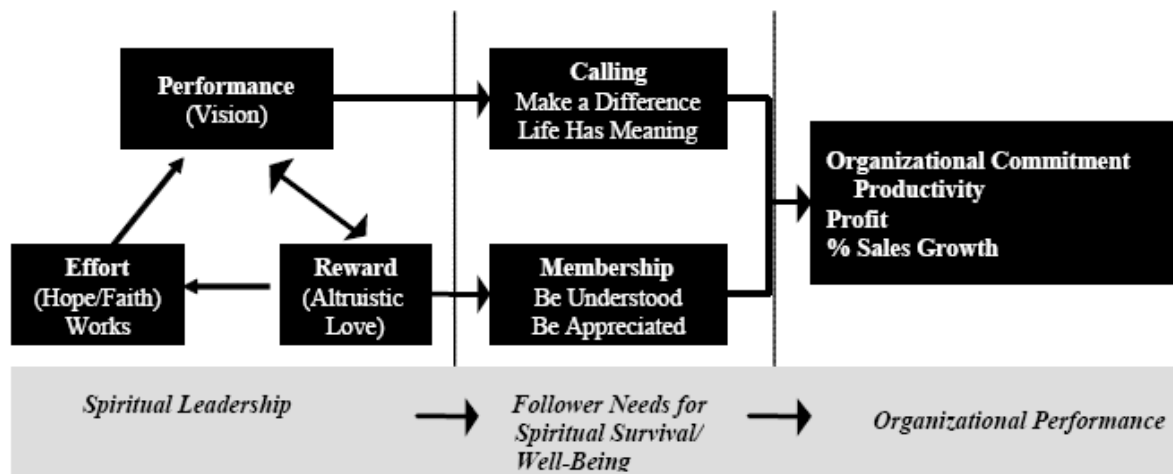
social/organizational culture based on altruistic love whereby leaders and followers have genuine care, concern, and appreciation for both self and others, thereby producing a sense of membership and being understood and appreciated” (p.694-695). Fry (2003) further suggests that the primary focus of spiritual leadership is to “tap into the fundamental needs of both leader and follower for spiritual survival so they become more organizationally committed and productive” (694).

Based upon this definition, Fry developed the spiritual leadership theory. Displayed in Figure 2.2, the spiritual leadership theory is a causal leadership model designed to create an intrinsically motivated, learning organization. According to this theory, spiritual leadership which is based on vision, altruistic love, and hope/faith affects an employee’s sense of spiritual well-being and eventually leads to positive organizational outcomes such as increasing the employee’s organizational commitment and performance.

While Fry’s (2003) is the most often cited definition of spiritual leadership, other descriptions have been offered. One of the most straightforward explanations comes from Ferguson and Milliman (2008) who describe spiritual leadership as simply “leadership based on spiritual principles” (p. 445). They go on to explain that central to the construct of spiritual leadership is the idea that employees need and want something they can commit to, something they feel worthy of their best efforts. A spiritual leader may offer employees a target by which to direct their efforts. Along a similar vein, Fleming (2004) neatly labels a spiritual leader as one with a spiritually-based worldview. Taking a more complex perspective, Korac-Kakabadse, Kouzmin, and Kakabadse (2002: 171) contend that, “Spirituality in leadership is conceived by many as an awareness within individuals of a sense of connectedness that exists with their inner

Figure 2.2

Fry's (2003) Causal Model of Spiritual Leadership



selves and the world (other people and the environment)...[T]he essence of leadership stems from the leader's soul, rather than his/her behavior." Various other definitions offered throughout the literature include Isaacson's (2002) description of spiritual leadership as the act of using the leader's spiritual self as a prompt for the follower's personal growth and work experience. Klenke (2003) likewise deems spiritual leadership as a sort of humanitarian act aimed at better understanding the spiritual distinctiveness of each employee. Though not offering a definition herself, Reave (2005) suggests that in order to better develop the theory of spiritual leadership, researchers should begin by examining the leader's ethical standards and integrity as well as the leader's behavior to determine whether the behavior exhibited matches the values professed.

However diverse (see Table 2.3 for a listing), nearly all definitions to varying degrees contend that "spiritual leadership involves the multiple aspects of personage in the workplace, at the leader and follower levels, that are beyond the physical self" (Wilson, 2008: 25). In other words, the essential principle of spiritual leadership is its focus on the intangible inner force within both the employee and his or her leader. This primary focus on an interconnecting inner force, however, remains a major point of contention especially among scholars outside the literature. It is the very essence of spiritual leadership, namely the spiritual facet itself, which causes such controversy among academics. As noted by Benefiel (2005), researchers in this field of study "easily fall into various traps: they inadvertently draw upon outdated, discredited, or shallow approaches to spirituality; they re-invent the wheel; they dip into credible theories of spirituality but then don't fully develop them or resolve the conflicts among them" (p. 727). Perhaps because of this fact, there are few definitions as many researchers have forgone offering an explicit description of a spiritual leader and opted rather to explain such a leader in terms of

Table 2.3**Currently Offered Definitions of Spiritual Leadership**

Reference	Definition
Ferguson and Milliman (2008: 445)	leadership based on spiritual principles
Flemming (2004)	one with a spiritually-based worldview
Fry (2003: 694-695)	comprising the values, attitudes, and behaviors that are necessary to intrinsically motivate oneself and others so that they have a sense of spiritual survival through calling and membership. This entails: (1) creating a vision wherein organizational members experience a sense of calling; and (2) establishing a social/organizational culture based on altruistic love whereby leaders and followers have genuine care, concern, and appreciation for both self and others, thereby producing a sense of membership and being understood and appreciated.
Isaacson (2002)	the act of using the leader's spiritual self as a prompt for the follower's personal growth and work experience
Klenke (2003)	a sort of humanitarian act aimed at better understanding the spiritual distinctiveness of each employee
Korac-Kakabadse, Kouzmin, and Kakabadse (2002: 171)	an awareness within individuals of a sense of connectedness that exists with their inner selves and the world (other people and the environment)...[T]he essence of leadership stems from the leader's soul, rather than his/her behavior
Wilson (2008: 25)	the multiple aspects of personage in the workplace, at the leader and follower levels, that are beyond the physical self

their behaviors. Cashman (2003) begins by noting that for a spiritual leader to foster spirituality within the workplace, they must first develop their own leader skills. The spiritual leader may then begin refocusing the organization's culture from profit- or production-centered towards creating meaning and developing spiritual wellbeing. It is the purpose of such a leader to maintain a focus on the alignment between an employee's values and behaviors. That is to say, it is the job of a spiritual leader to acknowledge that an employee's "core values are the compass that keep career and life in harmony with authentic talents, values, and meaning" (Wilson, 2008: 48). Dehler and Welsh (1994) equally assert that spiritual leaders not only inspire and energize employees through purpose rather than rewards but also encourage their followers to overcome self-interest for the good of other members of the workplace community.

This notion of redirecting the organization and/or employee's focus is echoed in several descriptions of spiritual leaders. Konz and Ryan (1999) conceded early in the development of this literature that those leaders who bring their spirituality to work may transform their workplace from purely performance-focused environments to ones in which spiritual development is not only encouraged but incorporated into the daily functions of the workplace. Fry (2003) likewise emphasized that spiritual leaders should create a vision in which employees may experience feelings of membership among their workplace community as well as a sense of calling through their work. Sanders, Hopkins, and Geroy (2004) support Fry's idea that spiritual leaders should endorse organizational spirituality by creating a workplace which "encourages a sense of meaning and interconnectedness among employees" (p. 12). Matherly and Fry (2005) later go on to expound upon the type of culture created stating that both leaders and followers should have a sincere sense of appreciation and concern for themselves as well as those around them.

In addition to the type of behavior associated with spiritual leadership, the claimed outcomes of such behaviors have been touted as well, both empirically and theoretically. At the organizational level, one outcome is the development of a culture in which employees experience a sense of calling, meaning, vocation, purpose, etc. (Wheatley, 2002). Ferguson and Milliman (2008) suggested that, by focusing on both the physical and emotional facets of employees, spiritual leaders may encourage energy and commitment. In his dissertation research, Wilson (2008) found weak but recognizable relationships between leadership spirituality and workplace spirituality, leadership spirituality and organizational performance, and between workplace spirituality and organizational performance. Fry (2003) goes so far as to say that by supporting an individual's spirituality, leaders may "create an intrinsic motivating force that elicits spontaneous, cooperative effort from people, and make it more likely for employees to learn, develop, and use their skills and knowledge to benefit both themselves and their organizations" (p. 705).

In order to maintain the continuity between spirituality and workplace spirituality and now spiritual leadership, I continue with my line of reasoning and offer that *spiritual leadership occurs when an organizational leader's behavior stimulates an employee's awareness and exploration of the intangible interconnecting inner force within themselves and others that guides their actions*. This stimulation, however, requires very specific behaviors from a leader; behaviors that differentiate a spiritual leader from a transformational or transactional leader, for example. In the section below, I expand upon the behaviors found in the literature to be associated with a spiritual leader.

Elements of Spiritual Leadership

Prior research indicates that spirituality in the workplace may contribute to the wellbeing of an employee and ultimately the organization by providing: (1) opportunities for an inner life; (2) sense of fulfillment or significance through work, (3) sense of community or social connection with fellow organizational members; (4) enjoyment and creativity through work; and (5) opportunities for personal growth through work (Ashmos, Duchon, & Laine, 1999; Brown-Daniels, 2002; Fairholm, 1997; Fernando, 2007; Fry, 2003, 2005; Giacalone & Jurkiewicz, 2003; Lamont, 2002; Mitroff & Denton, 1999a; Pfeffer, 2003; Rego & Cunha, 2008; Rego, Cunha, & Oliveira, 2008; Rego, Cunha, & Souto, 2007). Although the literature identifies these five elements as characteristics of workplace spirituality, I have put forward that they are not characteristics of the workplace itself but rather characteristics of a stimulating element in the workplace, i.e., a spiritual leader. The spiritual leadership literature supports and builds upon this idea. For example, upon reviewing workplace spirituality, Fry (2003) identifies three dimensions of spiritual leadership. Effort (hope and faith), performance (vision) and reward (altruistic love), Fry argues, are essential in order to satisfy an employee's spiritual needs of calling and membership. In other words, it is characteristics of the spiritual leader which work toward fulfilling an employee's spiritual needs. He further notes that a spiritual leader must be intrinsically motivated to behave in such a manner.

Several academics have offered that spiritual leaders should be dedicated to core ethical values such as justice, honesty, freedom, trustworthiness and integrity (Bryan, 2008; Fairholm, 1998; Kurth, 2003; Mitroff & Denton, 1999a; Reave, 2005). Reave (2005), in her review of the literature, points out that such leaders should express caring as well as listen responsively to their employees. In terms of the business side of an organization, Mitroff and Denton (1999a)

recommend that a spiritual leader also place an emphasis on shared profits and shareholders' well-being. Fairholm (1998) similarly calls attention to the need for spiritual leaders to be concerned with the vision of the organization.

Aside from those elements identified in workplace spirituality literature, there are two other aspects unique to the construct of spiritual leadership theory, explicitly the spirituality of the leader and the leader's focus on service to others.

Spirituality. Strack and Fottler (2002: 16) propose that "the management of individual spirituality as well as the leadership of others from a spiritual perspective is among the most fundamental of all management tasks." A spiritual leader is therefore hypothesized to embrace spiritually oriented beliefs and values (Beazley, 2002; Fairholm, 1998; Northouse, 1997) and thus operate based on such. Stated another way, the construct of spiritual leadership is unique from existing leadership constructs in that spiritual leaders live in a "faith relationship with the Transcendent" and participate in "prayer, meditation, or other communication involving the Transcendent" (H. Beazley, 1998: 102). Researchers support this idea by noting one of the key practices of a spiritual leader is to maintain a personal spiritual life through practices such as spending reflective time in nature, prayer, yoga or meditation, inspirational reading, introspective journaling, or other communication involving transcendence (Ashmos & Duchon, 2000; Kurth, 2003; Neal, 2000, Reave, 2005). Ferguson and Milliman (2008: 445) label this phenomenon as "articulating to a higher cause or purpose." Fry (2008) suggests that their inner life practice is the fundamental source which spiritual leaders draw upon. Glanz (2006) further acknowledges that leaders who are in touch with their spiritual nature adhere to specific values and act based on these values. This concentration on 'spirit' is vital to the construct of spiritual leadership.

Without such a focus, as previously noted, spiritual leadership could not establish its unique place within the leadership literature.

In addition to their own spiritual well-being, spiritual leaders accept and respect the spiritual practices of others in their work community (Kolodinsky, Bowen, & Ferris, 2003). These leaders are less concerned with *how* a follower develops his or her spirituality and more with the fact that he or she *does* develop spiritually. Spiritual leaders recognize the spirit in others (Fairholm, 1997) and offer support in spirit developing activities (Klenke, 2003). Unlike other leader oriented activities, this focus on the development of an employee's inner self is directly for the benefit of the employee; organizational benefits may occur but generally not as the primary end product. This attention to an inner force is a key element of the construct of spiritual leadership. Without such a focus, spiritual leadership would simply be an alternative version of transformational leadership.

How and which behaviors an employee deems spiritual will depend upon the employee's own background. For example, an employee with a highly developed religious background may find prayer to be a meaningful way to focus on their inner life or to reach a transcendent state. An atheistic or non-practicing individual, on the other hand, may use meditation to reach such a state. Because each employee has a different background and will therefore interpret spirituality independently, a spiritual leader accepts the ways in which an employee chooses to develop his or her own spirituality. Stated plainly, a spiritual leader accepts a person for the way they are (Fairholm, 1998). This simple acceptance is supported by Zellers and Perrewe's (2003) idea that there is no right or wrong way to be spiritual.

Service to Others. One of the core attributes asserted to a spiritual leader is the focus on service to others (Beazley, 2002; Block, 1996; Fairholm, 1998; Northouse, 1997; Reave, 2005).

Spiritual leaders should both aid employees in their self-development (Klenke, 2003) as well as offer employees empowerment opportunities (Ferguson & Milliman, 2008). Lauer (2003) describes spiritual leaders as those who not only live by the Golden Rule (to do unto others as you would have them do unto you) but who “take responsibility, look out for their colleagues and lead by example, not by dictatorial orders and punishment” (p. 20). A spiritual leader, according to Isaacson (2002), uses his or her own spirituality as a sort of catalyst for the follower’s personal growth and work experience.

It was proposed that spiritual leadership occurs when an organizational leader stimulates an employee’s spirituality. Based upon the literature review, this spiritual prompt may occur through displays of the leader’s own spirituality, the leader’s focus on service to others, allowing opportunities for employees to explore their inner life, encouraging a sense of fulfillment or significance through their work, supporting a sense of community or connection among organizational members, helping employees to find enjoyment and creativity through their work, and promoting opportunities for employees to experience personal growth through their work.

Spiritual Leadership vs. Transformational and Transactional Leadership

Prior research suggests that the boundaries between transformational leadership and transactional leadership are established (see Howell & Hall-Merenda, 1999; Wang, et al., 2005). While some of the qualities of the leadership constructs may overlap, especially in the case of spiritual and transformational leadership, I argue that it is a distinct construct not to be easily dismissed as simply another fad (Grant, 2005).

The basic nature of transactional leadership consists of a contractual relationship between leader and follower in which the act of the leader rewarding or punishing the follower is simply a means to an end for the leader. This form of relationship is very different from the genuine and

meaningful interpersonal relationships encouraged in spiritual leadership (Neal, 2000).

Additionally, transactional leadership is an extrinsic motivation process (Burns, 1978) in which followers are motivated by tangible rewards. Followers of spiritual leaders, on the other hand, are intrinsically motivated toward goals such as finding their calling through work and developing their connection with those around them (Fry, 2003).

Transformational leadership, the most dominant leadership theory to date, focuses to varying degrees on the physical, psychological, and emotional dimensions of human interaction at work yet neglects the spiritual. Though similar to spiritual leadership in that transformational leaders attempt to give the work their followers do meaning, one distinction between spiritual and transformational leadership is the source of the leader's motivation. In other words, why does a leader want to develop or transform his or her followers? As noted by Reave (2005), transformational leadership theories explain how leaders influence their followers' motivation yet the source of the leader's motivation remains unaddressed. Spiritual leadership, however, addresses this concern by identifying the fact that for spiritual leaders to effectively stimulate their employees, they themselves must maintain a personal spiritual life from which to draw upon. For example, spiritual leaders give of themselves to motivate others but must also spend time alone in order to replenish their own spiritual motivation (Brock & Grady, 2004; Komives, Lucas, & McMahon, 1998).

In addition to the lack of a spiritual dimension, and an unclear motivational source, transformational leadership differs from spiritual leadership in that transformational leaders may possess qualities which would be considered unattractive by the standards of a spiritual leader. Bass (1999), in fact, has identified that transformational leaders' commitment derives from their own internalized values, values which, while rare, may or may not benefit their followers, i.e.,

narcissism, exploitative and manipulative traits, the tendency to abuse power for personal gain, as well as the inclination to put their own self-interest before the best interests of their subordinates (Bass & Steidlmeier, 1999; Conger, 1990; Conger & Kanungo, 1998; Deluga, 2001; Sankowsky, 1995). Furthermore, as pointed out by Liu (2007, p.4), “nothing in the transformational leadership model says leaders should serve followers for the good of followers.” Indeed, Stephens, D’Intino, and Victor (1995) echo this sentiment in their argument that transformational leaders, like with many existing leadership theories, are biased toward benefiting particular stakeholder groups (top management, owners) at the expense of others (the general employee population). Harrison (1987) has similarly proposed that the emotional involvement required by transformational leaders of their followers may lead to stress-related burn-out. Because of such possible detrimental effects, Yukl (1999) has called for further investigations of the negative side of transformational leadership. This is not to say that all transformational leaders are bad or that all spiritual leaders are good but rather to point out that there are aspects of transformational leadership that are not inherent in spiritual leadership.

Summary

The section preceding reviewed the various definitions of spiritual leadership offered throughout the literature. The similarities and shortcomings of the definitions were noted along with a description of the multiple dimensions of spiritual leadership. Spiritual leadership was also compared with some of the most common leadership theories to date.

Development of the Spiritual Leadership Literature

Aside from simply legitimizing the field of spiritual leadership, it has been suggested that spiritual leadership research may be the next evolution of leadership theory thereby representing

the newest leadership paradigm for the twenty-first century (Fry & Whittington, 2005).

Undoubtedly, however, the development of this specific literature is still in its infancy. Reichers & Schneider (1990) would label the present state of the spiritual leadership research as *introduction and elaboration*. As explicitly seen in the current literature, this stage is generally identifiable through: (a) efforts to authenticate the emerging construct, (b) papers attempting to bestow legitimacy on both the research and researchers, and (c) efforts to determine a widely-accepted definition of the new construct.

Although it may be considered a necessary evil in the development of a new construct, the controversy surrounding the literature and the difficulty to define spiritual leadership has caused many to become skeptical and to question whether spiritual leadership, like workplace spirituality, deserves the attention it has received (Brown, 2003). Moreover, as pointed out by Wilson (2008), “until a relationship can be empirically established, the idea of spiritual leadership in business will not be acknowledged as a significant leadership theory”(p.4). The problems associated with existing definitions and measures noted herein have left the development of the spiritual leadership literature at an impasse: empirical relationships cannot be established until a construct has been developed and accepted measures in place yet possible relationships must be identified in order to create such a measure. Unquestionably, the conclusion may be reached that although researchers have identified several aspects of the construct there is not currently an acceptable constitutive definition of spiritual leadership and likewise no acceptable measure.

A review of prior research indicates that there are several dimensions of spiritual leadership. In order to determine whether these dimensions are accurate, or supported by academics and practitioners, these dimensions will be tested at various levels. Should the results

converge around these behaviors, then it may be determined that they are in fact aspects of spiritual leadership. It is hoped that such an inductive approach will aid in the development of the field as well as satisfy those academics not associated with or who have reservations as to the legitimacy of the spirituality literature.

The Present Study

This study aims to focus on what constitutes spiritual leadership. While a definition of spiritual leadership has been suggested along with several behaviors associated with spiritual leadership, this research takes an open-ended and inclusive position in order to determine where there might be agreement among academic experts and organizational practitioners alike. It may be found, for instance, that while the literature suggests seven behaviors specific to a spiritual leader, only four emerge. Should this be the case, the central behaviors of a spiritual leader suggested herein will be revised. This perspective is consistent with Mitroff's suggestion that the low degree of precision in the field of spiritual workplaces is part of the circumstantial phenomenon, thus making it necessary to avoid "obsession with the definition" and to work from "guiding definitions" (Dean, 2004: 17).

Freshman (1999) noted in her exploratory analysis of workplace spirituality definitions that research in this field may require a new way of thinking about data collection and analysis. This research, like Freshman's, will attempt to capture a "snapshot image of definitions which are admittedly varied and in flux" (p. 319). In other words, this study endeavors to determine those elements which may serve as 'guides' toward further development of the spiritual leadership construct. The intention of this study, therefore, is to explore rather than conclude. As such, no specific hypotheses are being offered by which to direct this research.

Noted previously, the primary objective of the present study is to determine whether there is a common understanding as to what constitutes spiritual leadership and to identify which leader behaviors may be considered spiritually oriented. It was established through the literature review that spiritual leadership is composed of seven elements: (1) opportunities for an inner life; (2) sense of fulfillment or significance through work, (3) sense of community or social connection with fellow organizational members; (4) enjoyment and creativity through work; (5) opportunities for personal growth through work; (6) spirituality; and (7) service to others. Based on these elements, a spiritual leader would be a leader who encourages these behaviors. Using these components as the primary guide, a list will be created of leader behaviors which may be deemed spiritually oriented. The current lack of such a list of accepted behaviors associated with a spiritual leader has made the comparison of results across studies practically impossible. Without an understanding of what exactly spiritual leaders do, scholars cannot be certain they are comparing results of studies looking at the same construct.

It is the intention of this study to develop such a list of widely accepted behaviors descriptive of a spiritual leader by collecting data from both academics interested in this field and practitioners in work organizations. My aim is to generate as complete a list of potential spiritual leadership behaviors as I can in phase 1 and then use a Likert scaling process in phase 2 to determine the level of agreement among respondents regarding the applicability of each of the behaviors to the construct of spiritual leadership. Thus, a secondary aim of this inductive study is to explore how individual implicit definitions of what constitutes a spiritual leader may differ among various groups of respondents, such as those who are religious versus those who are not, or between academics and managers and subordinates in work organizations.

Implicit leadership theory states that each individual has his or her own perception of what constitutes a good leader. This notion of a good leader is based upon the individual's expectations of a leader (Eden & Leviathan, 1975) and in this case, expectations of a spiritual leader. The respondent's expectations are not formalized but rather "inferred from his or her spontaneous descriptions and expectations" about the leader (Konrad, 2000: 337). If a respondent should have a preconceived idea of what a spiritual leader is, for example, such an idea may influence his or her determination of the effectiveness or appropriateness of certain spiritual leader behaviors. My ultimate goal, beyond the scope of this one study, is to develop a useful measure of spiritual leadership that reflects the dominant implicit theories. Of course, a possible outcome of this research could be the discovery that there is minimal agreement among various respondents regarding the essential elements of spiritual leadership. In that case this would still constitute a valuable finding for this field.

While the creation of a list of leader behaviors is only an early step in the development of the construct and ultimately a measure of spiritual leadership, it is a necessary step. A widely accepted definition of spiritual leadership may not be reached until the various elements of spiritual leadership are identified and agreed upon by both academics and practicing managers. In addition, to date, no empirical study has looked at what scholars as well as the common manager or employee thinks of the concept of spiritual leadership.

It is important to capture the perspective of both academic and practitioner alike so that both communities may mutually benefit from research in this field. This notion of linking academic ideas and knowledge to managerial practice is not a new phenomenon. Scholars have often called for research involving a reconciliation of academic theory with managerial reality (Gopinath & Hoffman, 1995; Sizer, 2001; Whittington, 1996; Starkey & Tempest, 2005; Augier

& March, 2007). Management research and knowledge production need to be relevant to everyday managers. Kelliher, Harrington, and Galvan (2007: 2) noted that in order to promote knowledge, “business and academic communities should collaborate to provide a practice-based perspective in leadership education and training.”

In a study looking at academic and practitioner perspectives of employee commitment, Shepherd and Matthews’ (2000) findings highlight the need for managers to become more aware of the advancements made in academic research. They also suggest that academics may not be sufficiently insightful in their operationalization of a construct. By conducting research based primarily on quantitative measures, scholars may be ignoring the subtle nuances of the construct that practitioners are more familiar with. As a way to correct this oversight, Shepherd and Matthew (2000) suggest that an alternative method to assessing constructs, such as in the form of a type of mixed method research, may be necessary.

Starkey and Tempest (2005) argue that academia needs organizational cooperation in order to determine what goes on managerially in the firm. In other words, while the concept of spiritual leadership may be new to the academic community it may be a long-accepted practice within the practitioner community – a question which will remain unanswered until researchers study both perspectives. Hence, the apparent need for the current study.

Summary

In the segments above, the initial research question was addressed through a review of the literature in order to determine whether there is a common understanding as to what constitutes spiritual leadership. Based upon the literature review, I offered that spirituality is an individual’s awareness and exploration of the intangible interconnecting inner force within themselves and others that guides ones actions. Consequently, workplace spirituality occurs

when some aspect of the work environment stimulates an employee's awareness and exploration of the intangible interconnecting inner force within themselves and others that guides their actions. An organizational leader is one example of an element in the work environment which may elicit spirituality among employees. Spiritual leadership, therefore, occurs when an organizational leader stimulates an employee's awareness and exploration of the intangible interconnecting inner force within themselves and others that guides their actions. This spiritual prompt may occur through displays of the leader's own spirituality, the leader's focus on service to others, allowing opportunities for employees to explore their inner life, encouraging a sense of fulfillment or significance through their work, supporting a sense of community or connection among organizational members, helping employees to find enjoyment and creativity through their work, and promoting opportunities for employees to experience personal growth through their work.

CHAPTER THREE

METHOD

The previous chapter addressed the research question of whether there is a common understanding as to what constitutes spiritual leadership. In the proceeding sections, I attend to the initial question as well as address the remaining question pertaining to which behaviors exhibited by workplace leaders may be considered spiritual in nature. This research was conducted in two phases: (1) generation of a list of potential spiritual leadership behaviors, and (2) examination of the convergence among different groups of respondents about which behaviors fall in their implicit theory of spiritual leadership.

Phase 1

Development of a List of Potential Spiritual Leadership Behaviors

Sample

In this first phase of the study, my goal was to develop a list of potential spiritual leadership behaviors that represent, as much as possible, the views and opinions of individuals who have an interest in this construct. These individuals fall into one of two categories: (1) academic researchers interested in spiritual leadership and (2) practitioners who have expressed a significant interest in the construct. For this round of data collection, I recruited participants from three sources: the Academy of Management's Management, Spirituality, and Religion Interest Group, suggestions from Dr. Judith Neal, director of the Tyson Chair for Faith and Spirituality at the University of Arkansas, and prior applicants/recipients of the International Spirit at Work Award. The Center for Spirit at Work is an international non-profit group of individuals and organizations interested in the study and practice of spirituality in the workplace

(www.spiritatwork.org). Participants originating from the MSR interest group were either e-mailed directly or responded to a post on the MSR Listserv requesting participation in this study. See Appendix A for the introductory e-mail and Listserv posting. Individuals suggested by Dr. Neal as well as individuals representing organizations associated with the Spirit at Work Award were likewise contacted via direct e-mails. Initial e-mails for these participants were similar with the inclusion of a single line indicating how I had received their contact information.

It was hoped that between twenty and thirty subject matter experts would be willing to participate in this study. Because this phase of the study was an open-ended inductive process, it was necessary to exercise some judgment regarding the completeness of the list that I generated. My intention was to continue interviewing additional respondents from both academic and practitioner domains until I no longer obtained unique behaviors. This strategy could result in more or less phase one participants than originally anticipated. If for example, after interviewing fifteen experts, I continued to receive the same behavioral suggestions, I could conclude that the list of behaviors had been exhausted and would therefore have no need to interview additional experts. On the other hand, if I continued to receive new behavioral suggestions after thirty interviews, I would continue until no new spiritual leader behaviors were offered.

As data collection for this phase progressed, I began to notice a pattern of similar responses after approximately twenty interviews. Upon examination of the data, I found that participants had only suggested two new spiritual leader behaviors over the last fourteen interviews and therefore concluded that I had reached a point of saturation. However, because I had already made arrangements for several more interviews and did not wish to break those appointments, I completed all scheduled interviews as planned and ended with a final sample of twenty-six participants for my first phase of data collection. Fifteen respondents were identified

as academics and eleven were practitioners. Seventeen were male. For this round of data collection, additional demographic information was not deemed necessary and was therefore not collected.

Procedure

In the initial contact e-mail and MSR Listserv posting, individuals interested in participating were asked to respond to me directly in order to schedule a date and time for the interview to occur. Interviews were conducted over a 58 day time period and were scheduled in such a way that, as much as possible, an interview with an academic respondent was followed by an interview with a practitioner respondent and vice versa. This was done in an attempt to guarantee that both academics and practitioners would have received relatively equal representation once it was determined the point of saturation had been reached and further data collection efforts were unnecessary. One interview was conducted via e-mail. Because this participant lives in Australia, we were unable to find a time suitable to both our schedules. In this instance alone, I sent a copy of the interview questions to the participant via e-mail and she responded in like with her answers.

During the structured interviews, respondents were asked predetermined questions (see Appendix B for interview script) regarding their expert opinion on spiritual leadership. Follow up or clarifying questions were asked when deemed necessary. Participants in this phase were asked to allow conversations to be recorded in order to ensure accuracy; there were no objections to permit recordings. Following the interviews, the suggestions from each respondent were reviewed and categorized based on which element of spiritual leadership the behavior referred to. Each interview was transcribed and reviewed at least three times to make certain no pertinent information had been overlooked or misreported.

Analysis

Upon completion of the interviews, I reviewed each conversation multiple times in order to compile a list of all suggested spiritual leader behaviors. This was in line with the purpose of my study: (1) to determine whether there is a common understanding as to what constitutes spiritual leadership; and (2) to identify whether there is a general consensus as to which leader behaviors may be considered spiritually oriented.

The second research question of this study concerning whether there is a general agreement among experts regarding spiritual leader behavior is addressed in Tables 3.1 and 3.2. In other words, these tables offer behaviors that a spiritual leader might exhibit which stimulate an employee's awareness and exploration of the intangible interconnecting inner force within themselves and others that guides their actions. The behaviors listed in Table 3.1 were gleaned from participants' responses to the interview question, "Are there any behaviors which you feel are unique to spiritual leaders?" as well as any specific behaviors mentioned by participants in response to other questions. In total, twenty-six behaviors were identified throughout the interviews. Some behaviors such as being authentic were mentioned as many as twenty-five times while others such as using spiritual gifts were only suggested once. Table 3.1 lists the number of times a spiritual leader behavior was suggested over the course of all interviews and is then broken down by the number of academics, practitioners, and total participants who mention this behavior. In some cases, a behavior was mentioned by the same person several times in response to various questions thus causing the total number of times the behavior was suggested to be larger than the actual number of participants mentioning the behavior. No behaviors put forth by participants were left out of this list and, as previously stated, only two new behaviors were suggested over the last fourteen interviews so saturation may be concluded. Furthermore,

Table 3.1**Spiritual Leader (SL) Behaviors Mentioned by Participants in Phase 1 Interviews**

Suggested SL behavior	Number of times behavior is mentioned in interviews	Number of practitioners mentioning behavior (as a % of total practitioners, N = 11)	Number of academics mentioning behavior (as a % of total academics, N=15)	Total number of participants mentioning behavior (as a % of all participants, N = 26)
Is guided by spiritual values or principles	23	6 (55%)	6 (40%)	12 (46%)
Is authentic	25	6 (55%)	4 (27%)	10 (38%)
Accepting of individuality	16	6 (55%)	4 (27%)	10 (38%)
Kind, compassionate, or caring	22	4 (36%)	6 (40%)	10 (38%)
Maintains their own personal spirituality	23	5 (45%)	4 (27%)	9 (35%)
Self-Aware or reflective	9	3 (27%)	5 (33%)	8 (31%)
Nourishes a sense of community or social connection with fellow organizational members	8	3 (27%)	5 (33%)	8 (31%)
Values others	11	3 (27%)	5 (33%)	8 (31%)
Forgives	10	3 (27%)	3 (20%)	6 (23%)
Nourishes opportunities for personal growth through work	9	2 (18%)	4 (27%)	6 (23%)
Honest, trustworthy, or has integrity	15	3 (27%)	3 (20%)	6 (23%)
Is intelligent	7	2 (18%)	4 (27%)	6 (23%)
Nourishes opportunities for an inner life among their employees	9	2 (18%)	3 (20%)	5 (19%)
Is of service to others	7	1 (9%)	4 (27%)	5 (19%)
Nourishes a sense of fulfillment or significance through work	6	1 (9%)	3 (20%)	4 (15%)
Is positive	7	1 (9%)	3 (20%)	4 (15%)
Nourishes enjoyment and creativity through work	3	0 (0%)	3 (20%)	3 (12%)
Helps others achieve goals or develops others	4	1 (9%)	2 (13%)	3 (12%)
Is humble	3	2 (18%)	1 (7%)	3 (12%)
Is respectful	5	2 (18%)	1 (7%)	3 (12%)
Works with others	5	1 (9%)	2 (13%)	3 (12%)
Listens	3	0 (0%)	1 (7%)	1 (4%)
Does not emphasize personal likes or dislikes	1	0 (0%)	1 (7%)	1 (4%)
Helps others achieve high integration of their experiences	1	0 (0%)	1 (7%)	1 (4%)
Uses spiritual gifts	1	0 (0%)	1 (7%)	1 (4%)

because at least three or more respondents suggested behaviors that fell within each of the seven components of spiritual leadership (as identified by the literature review in chapter two), it was determined that no element of spiritual leadership had been overlooked or neglected. Two of the seven identified elements of spiritual leadership, maintains their own personal spirituality and nourishes a sense of community, was suggested by over a third of all phase one participants.

Phase 2

Likert Scaling of Spiritual Leadership Behaviors

Sample

For the second phase of this study, 179 participants were drawn from multiple areas including subscribers to the Academy of Management's Management, Spirituality, and Religion listserv as well as the Academy of Management's Network of Leadership Scholars listserv, and employees of a private university in the Southern United States. 34 responses were eliminated due to incomplete data leaving the final sample size at 145.

Participants ranged in age from 22 to 72, with an average age of 43 years. 51 percent were male and 97.9 percent of the sample had some college or 2-year degree or higher. The mean tenure in a respondent's current position was 7.2 years. Most (71%) were married and had a current religious affiliation of Christian (79%).

Survey Development

It was initially anticipated that in addition to the spiritual leadership items generated from the phase one interviews, transformational leadership and transactional leadership scale items would also be included for the purposes of determining discriminant validity. Following the first round of data collection, however, it became apparent that servant leadership and authentic leadership items would need to be included as well. When phase one subject matter experts were

asked to identify any behaviors a spiritual leader may perform which might overlap with other leadership constructs, servant leadership and authentic leadership were commonly mentioned. Moreover, participants would often put forward (on their own) how spiritual leadership related to other leadership constructs while answering other questions. In total, 38% of respondents reported servant leadership as related to spiritual leadership, 23% discussed transformational, 19% suggested authentic leadership, and 8% offered transactional leadership. See Table 3.2 for a more complete breakdown of responses.

The following sections document the source of the items chosen for this instrument as well as any supplementary information on established scales.

Spiritual Leadership Items. Based on the spiritual leader behaviors suggested by phase one participants, I compiled a list of items to be administered to phase two participants. Several of the behavioral suggestions were reworded so that they made more sense in the survey format but the intended behavior remained the same. When multiple experts suggested the same behavior, each suggestion was reviewed and the one with the most precise wording was kept for inclusion in the final list of spiritual behaviors. I chose to eliminate three suggested behaviors since these particular behaviors had only been offered once. Therefore, all spiritual leadership behaviors included in the phase two survey were suggested at least three times by the subject matter experts from the phase one interviews. In addition, I created one item for a behavior that I felt had not been adequately addressed; although 77% of all participants agreed that spiritual leaders nourish a sense of creativity and enjoyment, no behaviors related to creativity were put forward. To remedy this, I added “promotes a culture of creativity.”

In sum, 68 spiritual leadership items were generated for the purpose of this study. These items were further subdivided into the various categories listed in Table 3.1. To ensure there was

Table 3.2**Related Leadership Constructs Mentioned by Participants in Phase 1 Interviews**

Leadership Construct	Number of practitioners mentioning leadership construct (as a % of total practitioners, N = 11)	Number of academics mentioning leadership construct (as a % of total academics, N = 15)	Total number of participants mentioning leadership construct (as a % of all participants, N = 26)
Servant Leadership	3 (27%)	7 (47%)	10 (38%)
Transformational Leadership	0 (0%)	6 (40%)	6 (23%)
Authentic Leadership	1 (9%)	4 (27%)	5 (19%)
Transactional Leadership	0 (0%)	2 (13%)	2 (8%)

inter-rater reliability, a colleague who had an understanding of this study was asked to classify the items into the subcategories. There was 72% agreement between my classification of the items and that of my colleague.

For these items as well as all other behavior-related items, participants were asked to rate the importance of specific behaviors to a spiritual leader. Responses were based on a five-point Likert scale ranging from 1 (not important) to 5 (essential). The internal consistency in the present sample was .95.

Transformational Leadership Items. Transformational leadership behaviors were measured with 20 items the Multifactor Leadership Questionnaire (MLQ – Form 5X), the most frequently used measure of transformational leadership created by Bass and Avolio (1995) ($\alpha = .87$). The following are sample items, listed by dimension: idealized influence, “talks about their most important values and beliefs”; inspirational motivation, “articulates a compelling vision of the future”; intellectual stimulation, “re-examines critical assumptions to question whether they are appropriate”; and individualized consideration, “spends time teaching and coaching”.

Transactional Leadership Items. As with transformational leadership, transactional leadership behaviors were measured with 8 items from the Multifactor Leadership Questionnaire (MLQ – Form 5X) ($\alpha = .71$). A sample item is “provides others with assistance in exchange for their efforts.”

Servant Leadership Items. This 24 item scale were taken from Whittington, Frank, May, and Murray’s (2006) study on servant leadership ($\alpha = .94$). The following are sample items, listed by the four dimension: other-centered, “honors the inherent values of others regardless of work performance”; facilitative environment, “creates an environment that fosters learning”; self-sacrifice, “keeps commitments to others even when it requires self-sacrifice”; and follower

affirmation, “values employees as a human being regardless of what they contribute to the organization.”

Authentic Leadership Items. Authentic leadership was measured using the 16 item Authentic Leadership Questionnaire (ALQ) recently validated by Walumbwa, Avolio, Gardner, Wernsing, and Peterson (2008) ($\alpha = .88$). The following are sample items: “seeks feedback to improve interactions with others”; “says exactly what he or she wants”; and, “demonstrates beliefs that are consistent with actions.”

Procedure

After an invitation to participate in the study (for an example of an initial contact e-mail see Appendix C), phase two survey respondents were directed to a web-based survey hosted by Qualtrics. In the phase two survey, participants were asked to indicate which behaviors they felt were most important to a spiritual leader. Scales for transformational leadership, transactional leadership, servant leadership, and authentic leadership were also incorporated in order to aid in the determination of discriminant validity. Additional demographic questions were included as well as questions asking participants to rate the degree of their own spirituality.

Prior to administration of the survey, individuals were assured of the anonymity of their responses as well as thanked for their participation in the study. Printed surveys were made available for those that preferred a paper copy versus the web-based version. Five paper versions were requested and 2 were returned completed. All results from the phase two surveys were entered into SPSS for statistical analysis.

Analysis

During the second phase of this study, the generated list of spiritual leadership behaviors was administered to a large number of study participants in order to determine those behaviors

which were perceived as most important to a spiritual leader. In other words, participants were asked to indicate which behaviors they thought were vital to spiritual leadership.

The key analyses for this study involved comparing the means for the items. Items with high means indicate that participants believed the behavior to be specific to spiritual leaders. Table 3.3 lists the means for all 68 spiritual leadership items. Due to copyright restrictions, several of the additional leadership scales may not be printed in their entirety; therefore, those item response means cannot be outlined in table format (See permission letters in Appendix D & E). The range of means for those leadership scales was: transformational (3.17-4.41); transactional (1.91-4.38); servant (3.46-4.33); and authentic (2.92-4.48).

Additional analyses included comparisons across items grouped by scale. In other words, because behaviors related to five leadership constructs were tested in this study (spiritual, transformational, transactional, servant, and authentic), comparing the mean ratings for items coming from the different scales may indicate the extent to which there is a unique set of items that are seen as spiritual. Therefore, scale means were computed for spiritual leadership, transformational leadership, transactional leadership, authentic leadership, and servant leadership, see Table 3.4.

While the analysis for this research may follow many of the patterns typical of Likert scale development, this is only a very early stage of scale development. Further studies involving both managers and subordinates that are beyond the scope of this current study will be necessary for a more thorough development and validation of a measure of spiritual leadership.

Summary

In the segments above, I laid out the methods that I used in each of the two data collection phases. Specific details regarding samples, procedures, and analyses were given.

Table 3.3**Response Means for Spiritual Leadership Items**

How important is it that spiritual leaders...	Item Mean (SD)	How important is it that spiritual leaders...	Item Mean (SD)
-listen to their employees.	4.50 (.675)	-maintain some kind of spiritual practice.	4.11 (.978)
-listen with an understanding of the other person.	4.51 (.708)	-are role models of what they believe in their everyday life.	4.53 (.574)
-are humble.	4.44 (.790)	-talk about the need for a personal spiritual practice.	3.22 (1.220)
-are selfless.	4.26 (.895)	-understand they need to be the kind of person worthy of imitation.	4.09 (.939)
-have respect for the human dignity of the person they are interacting with.	4.74 (.489)	-act authentically.	4.61 (.549)
-are open about their own spiritual journey.	3.79 (1.087)	-show kindness and compassion.	4.53 (.587)
-spread a lot of positive energy	3.99 (.940)	-listen with empathy.	4.49 (.601)
-encourage employees to find their own spiritual path.	3.34 (1.189)	-make decisions based on their spiritual values or beliefs.	3.92 (1.058)
-are always looking for the highest good.	4.05 (.955)	-show concern for those who are less fortunate than themselves.	4.16 (.659)
-are honest.	4.86(.370)	-have a high degree of self-awareness.	3.95 (1.014)
-would not take advantage of their position.	4.45 (.739)	-engage in practices that will develop their self-awareness.	3.91 (1.008)
-apply what they believe with integrity in the workplace.	4.64 (.599)	-are reflective.	4.12 (.866)
-are insightful.	3.98 (.838)	-will ask God or the universe for guidance before they make an important decision.	3.94 (1.191)
-ask a lot of questions.	3.33 (1.056)	-are inclusive.	4.00 (.968)
-have strong perception skills.	3.81 (.950)	-foster the notion of the ideal self.	3.02 (1.199)
-are intelligent.	3.57 (1.014)	-are not restrictive about what spiritual path an employee should take.	3.71 (1.301)
-understand that everything is not about them.	4.53 (.613)	-try to create an environment where employees can be their authentic selves.	4.13 (.887)
-value others as much as they values themselves	4.60 (.593)	-honor the uniqueness of the inner life of each individual	4.02 (1.011)
-are genuinely interested in the personal development of their employees.	4.28 (.829)	-consider everyone's point of view.	3.93 (.962)
-seek to make decisions that are for the highest good of all.	4.16 (.808)	-are collaborative.	3.97 (.865)
-are more conscious of who their employees are rather than what they do.	3.66 (1.035)	-work to promote the leadership development of those around them.	4.16 (.765)

-model forgiveness and reconciliation.	4.32 (.810)	-empower employees.	4.32 (.637)
-are able to forgive themselves.	4.26 (.783)	-create an environment where employees enjoy coming to work.	4.29 (.792)
-forgive others for any wrongs they may have committed.	4.10 (.874)	-promote a culture of creativity.	3.95 (.913)
-are open.	4.26 (.862)	-use words like family and community when describing the workplace.	3.33 (1.207)
-walk their talk.	4.69 (.570)	-spend time getting to know their employees personally.	3.93 (.920)
-lead from an effort to have pure motives.	4.46 (.729)	-appeal to peoples' spirits.	3.57 (1.052)
-will pray for an employee or situation.	3.84 (1.128)	-help employees develop spiritually – beyond just professional development.	3.46 (1.111)
-listen to their conscience.	4.29 (.744)	-help employees to see the meaning and purpose of their work.	4.09 (.843)
-are prayerful.	3.80 (1.208)	-try to help employees see their work as an act of worship.	3.02 (1.308)
-create a context for employees to experience a form of community.	3.93 (.812)	-find ways to make work personally meaningful for each employee.	3.84 (1.019)
-create a safe community where employees can discover more about their deeper inner self.	3.40 (1.122)	-enable employees to more fully use their gifts and talents in their work.	4.21 (.807)
-offer events, programs, and different opportunities for employees to grow deeper in their inner life.	3.32 (1.139)	-help employees see how the work they are doing is serving their customers, community, etc.	4.15 (.811)
-are of service to others.	4.30 (.645)	-encourage employees to become all that God designed them to be.	3.57 (1.345)

Table 3.4
Leadership Scales Descriptive Statistics

Leadership Scale	Mean	SD	Min	Max
Transactional Leadership	2.96	.641	1.38	5.00
Transformational Leadership	3.97	.484	2.25	5.00
Spiritual Leadership	4.04	.441	2.76	5.00
Authentic Leadership	4.06	.490	3.00	5.00
Servant Leadership	4.08	.548	2.13	5.00

Chapter four will proceed to discuss the results of the analyses conducted.

CHAPTER FOUR

RESULTS

This chapter reports the results of the data collection and analyses described in chapter three as well as additional research findings related to the primary research questions: is there a common understanding as to what constitutes spiritual leadership and, if so, which leader behaviors may be considered spiritually oriented.

Phase 1 Results:

A Common Understanding of Spiritual Leadership.

In this initial phase, spiritual leadership subject matter experts were interviewed to gather their views and opinions in order to determine whether there is an underlying agreement as to what constitutes spiritual leadership. The types of behaviors suggested were presented in Table 3.1 along with the number of times each behavior was put forward by phase one participants.

Through the literature review in Chapter Two, it was determined that spiritual leadership behavior revolves around seven major categories: displays of the leader's own spirituality, the leader's focus on service to others, allowing opportunities for employees to explore their inner life, encouraging a sense of fulfillment or significance through their work, supporting a sense of community or connection among organizational members, helping employees to find enjoyment and creativity through their work, and promoting opportunities for employees to experience personal growth through their work. Table 4.1 outlines the results of participants' responses to questions regarding these seven literature-identified components of spiritual leadership.

Although this table breaks down responses based on whether participants are a practitioner or an academic, in total, at least 75% of all respondents agreed that spiritual leaders exhibit behaviors

Table 4.1**Phase One Participants' Responses to Questions Regarding the Seven Literature-Identified Components of Spiritual Leadership (SL)**

SL Component	Number of practitioners who agree it is a component of SL (as a % of total practitioners, N = 11)	Number of academics who agree it is a component of SL (as a % of total academics, N = 15)	Total number of participants who agree it is a component of SL (as a % of all participants, N = 26)
Nourishes opportunities for an inner life among their employees	9 (82%)	14 (93%)	23 (88%)
Nourishes a sense of fulfillment or significance through work among their employees	10 (91%)	14 (88%)	24 (92%)
Nourishes a sense of community or social connection with fellow organizational members	9 (82%)	15 (58%)	24 (92%)
Nourishes enjoyment and creativity through work	8 (73%)	12 (80%)	20 (77%)
Nourishes opportunities for personal growth through work	11 (100%)	15 (100%)	26 (100%)
Maintains their own personal spirituality	10 (91%)	14 (93%)	24 (92%)
Of service to others	10 (91%)	15 (100%)	25 (96%)

from all seven components of spiritual leadership. The majority of spiritual leadership elements, five out of the seven, were supported by 90% or more of all phase one subject matter experts. These results lend preliminary support to the notion that there is a general agreement among subject matter experts as to what constitutes spiritual leadership and, additionally, that there are in fact seven primary components of the spiritual leadership construct.

Phase 2 Results:

Behaviors of Spiritual Leaders

Using the suggestions of the phase one subject matter experts, a list was created of spiritually-oriented leader behaviors. These behaviors along with behaviors of related leadership constructs were presented to phase two participants. In addition to the basic demographic information presented in chapter three, supplementary spiritual-based demographic information was also collected from these respondents. The results are summarized in Table 4.2. It was interesting to note that while over 90% of participants consider themselves to be spiritual individuals, only 65% regularly attend some form of religious or spiritual service. Eighty-four percent, however, regularly pray or meditate.

Initial analyses indicated that while the newly generated list of spiritual leadership items was internally consistent and supported the view of related subject matter experts, phase two participants did not find the items to be overly discriminating, see Table 3.4. In fact, when asked to rate the importance of behaviors to a spiritual leader, the items associated with authentic leadership and servant leadership had higher scale means than those created specifically for spiritual leadership. Based upon these results, I considered that the 68 behavioral items may be too large and thus began the process of item reduction.

Table 4.2**Results of Phase Two Spiritual-Based Demographic Questions (N=145)**

Did you regularly attend religious or spiritual services as a child or teenager?	85.5% Yes
What was your religious affiliation during your childhood or teenage years?	87.6% Christian 4.1% Judaism .7% Islam .7% Buddhism 2.1% Hinduism 2.8% None 2.1% Other
Do you regularly attend religious or spiritual services?	65.5% Yes
What is your current religious affiliation?	79.3% Christian 2.8% Judaism .7% Islam .7% Buddhism 2.8% Hinduism 7.6% None 6.2% Other
Changed religious affiliation from childhood to current	13.1% Yes
Do you regularly pray or meditate?	84.1% Yes
How knowledgeable are you about the concept of workplace spirituality?	20.7% Very knowledgeable 56.6% Somewhat knowledgeable 22.8% I have no prior knowledge of workplace spirituality
How knowledgeable are you about the concept of spiritual leadership in the workplace?	19.3% Very knowledgeable 54.5% Somewhat knowledgeable 26.2% I have no prior knowledge of workplace spirituality
Do you consider yourself to be a spiritual person?	92.4% Yes
If no, has there ever been a time in your life when you would have considered yourself a spiritual person?	45.5% Yes

Item Reduction

Because phase two participants as a whole did not seem to be able to discriminate between the importance of certain behaviors to spiritual leaders as compared to those behaviors associated with authentic or servant leaders, I separated the leadership scale means according to the individual's status as an academic or practitioner as well as how knowledgeable they were with regard to the concept of spiritual leadership, see Table 4.3. As expected, academics who considered themselves to be very knowledgeable regarding spiritual leadership not only had the highest means for the spiritual leadership scale but also appeared to be able to best differentiate amongst the five leadership scales. This result makes sense given that academics very knowledgeable about spiritual leadership would be most likely to know and understand the nuances between the various leadership theories due to their interest in and/or publications related to the subject matter. As Table 4.3 shows, although very knowledgeable academics had the highest mean for the spiritual leadership scale, very knowledgeable practitioners likewise showed a similar pattern of discernment. Further examination indicates that participants without prior knowledge do not seem to be able to reasonably differentiate between behaviors related to the five types of leadership.

Based on the results of Table 4.3, I chose to look at those specific behaviors which very knowledgeable academics (who may be considered subject matter experts) ranked as essential to spiritual leaders. This very knowledgeable segment of phase two respondents scored 39 of the original 68 items with a mean of 4.50 or higher. The internal consistency of this reduced list remained within acceptable standards ($\alpha = .93$). See Table 4.4 for a complete list of the retained spiritual leader behaviors.

Table 4.3**Leadership Scales Mean Statistics by Prior Knowledge of Spiritual Leadership and Academic (N=54) vs. Practitioner (N=91)**

How knowledgeable are you about the concept of spiritual leadership in the workplace?		Transactional Leadership Mean (SD)	Transformational Leadership Mean (SD)	Servant Leadership Mean (SD)	Authentic Leadership Mean (SD)	Spiritual Leadership (68 items) Mean (SD)
Very Knowledgeable	Academic	2.83 (.984)	4.03 (.703)	4.21 (.668)	4.25 (.639)	4.36 (.436)
	Practitioner	2.95 (.518)	3.95 (.406)	4.08 (.310)	4.02 (.448)	4.25 (.293)
	Total	2.91 (.703)	3.98 (.532)	4.13 (.478)	4.11 (.532)	4.29 (.346)
Somewhat Knowledgeable	Academic	2.92 (.591)	3.86 (.505)	4.02 (.471)	4.00 (.470)	3.87 (.335)
	Practitioner	3.00 (.628)	4.01 (.444)	4.15 (.519)	4.08 (.523)	4.05 (.443)
	Total	2.97 (.610)	3.95 (.470)	4.10 (.501)	4.05 (.501)	3.98 (.411)
I have no prior knowledge of spiritual leadership	Academic	4.25 (.650)	4.65 (.361)	4.60 (.222)	4.47 (.480)	4.23 (.445)
	Practitioner	2.82 (.427)	3.88 (.416)	3.82 (.742)	3.95 (.347)	3.89 (.503)
	Total	3.02 (.678)	4.00 (.489)	3.97 (.741)	4.05 (.418)	3.96 (.504)
Total	Academic	3.01 (.788)	3.97 (.583)	4.13 (.533)	4.11 (.531)	4.03 (.427)
	Practitioner	2.94 (.557)	3.97 (.427)	4.05 (.558)	4.04 (.467)	4.04 (.450)
	Total	2.96 (.641)	3.97 (.484)	4.08 (.548)	4.06 (.490)	4.04 (.441)

Table 4.4**39 Item List of Spiritual Leadership Behaviors**

How important is it that spiritual leaders...	
-listen to their employees.	-are of service to others.
-listen with an understanding of the other person.	-appeal to peoples' spirits.
-are selfless.	-find ways to make work personally meaningful for each employee.
-have respect for the human dignity of the person they are interacting with.	-help employees see how the work they are doing is serving their customers, community, etc.
-are honest.	-encourage employees to become all that God designed them to be.
-apply what they believe with integrity in the workplace.	-are genuinely interested in the personal development of their employees.
-understand that everything is not about them.	-maintain some kind of spiritual practice.
-value others as much as they value themselves	-are open about their own spiritual journey.
-seek to make decisions that are for the highest good of all.	-make decisions based on their spiritual values or beliefs.
-model forgiveness and reconciliation.	-listen to their conscience.
-are able to forgive themselves.	--are guided by their spiritual values.
-forgive others for any wrongs they may have committed.	-spend time getting to know their employees personally.
-are open.	-create a context for employees to experience a form of community.
-walk their talk.	-empower employees.
-lead from an effort to have pure motives.	-practice what they preach.
-are role models of what they believe in their everyday life.	-create an environment where employees enjoy coming to work.
-act authentically.	
-show kindness and compassion.	
-listen with empathy.	
-are accepting of a person's individuality.	
-are inclusive.	
-try to create an environment where employees can be their authentic selves.	
-honor the uniqueness of the inner life of each individual.	

Using the new 39 item list of spiritual leader behaviors, I compared the overall scale means once again using the entire sample of phase two participants. The results, posted in Table 4.5, show that the condensed list has higher means especially amongst those who consider themselves to be very knowledgeable about spiritual leadership in the workplace. Other than academics with no prior knowledge of spiritual leadership, all participants indicated that those 39 behaviors were more essential to spiritual leaders than the behaviors associated with transactional, transformational, authentic, or servant leadership. Table 4.6 lists overall descriptive statistics for the 39 item spiritual leadership scale in comparison to the other leadership scales.

ANOVA Results

The aim of this research was to generate a list of potential spiritual leadership behaviors and then use a Likert scaling process to determine the level of agreement among respondents regarding the applicability of each of the behaviors to the construct of spiritual leadership. A secondary goal was to explore how individual definitions of what constitutes a spiritual leader may differ among various groups of respondents. In order to determine whether such differences existed, several repeated measures analyses of variance were conducted. Groups were created based upon the demographic data presented in Table 4.2. Analyses were run looking for group differences with regard to gender, academic vs. practitioner, regular attendance of a religious or spiritual service as a child or teenager, if they changed religious affiliation since their childhood, if they regularly pray or meditate, their knowledge in terms of both workplace spirituality and spiritual leadership, and whether they considered themselves to be a spiritual individual. Because there were less than 5 participants per category, analyses could not be run to

Table 4.5**Leadership Scales Mean Statistics by Prior Knowledge of Spiritual Leadership and Academic (N=54) vs. Practitioner (N=91)**

How knowledgeable are you about the concept of spiritual leadership in the workplace?		Transactional Leadership Mean (SD)	Transformational Leadership Mean (SD)	Servant Leadership Mean (SD)	Authentic Leadership Mean (SD)	Spiritual Leadership (68 items) Mean (SD)	Spiritual Leadership (39 items) Mean (SD)
Very Knowledgeable	Academic	2.83 (.984)	4.03 (.703)	4.21 (.668)	4.25 (.639)	4.36 (.436)	4.67 (.355)
	Practitioner	2.95 (.518)	3.95 (.406)	4.08 (.310)	4.02 (.448)	4.25 (.293)	4.45 (.235)
	Total	2.91 (.703)	3.98 (.532)	4.13 (.478)	4.11 (.532)	4.29 (.346)	4.53 (.296)
Somewhat Knowledgeable	Academic	2.92 (.591)	3.86 (.505)	4.02 (.471)	4.00 (.470)	3.87 (.335)	4.16 (.310)
	Practitioner	3.00 (.628)	4.01 (.444)	4.15 (.519)	4.08 (.523)	4.05 (.443)	4.25 (.417)
	Total	2.97 (.610)	3.95 (.470)	4.10 (.501)	4.05 (.501)	3.98 (.411)	4.22 (.379)
I have no prior knowledge of spiritual leadership	Academic	4.25 (.650)	4.65 (.361)	4.60 (.222)	4.47 (.480)	4.23 (.445)	4.50 (.354)
	Practitioner	2.82 (.427)	3.88 (.416)	3.82 (.742)	3.95 (.347)	3.89 (.503)	4.09 (.468)
	Total	3.02 (.678)	4.00 (.489)	3.97 (.741)	4.05 (.418)	3.96 (.504)	4.17 (.473)
Total	Academic	3.01 (.788)	3.97 (.583)	4.13 (.533)	4.11 (.531)	4.03 (.427)	4.33 (.390)
	Practitioner	2.94 (.557)	3.97 (.427)	4.05 (.558)	4.04 (.467)	4.04 (.450)	4.25 (.419)
	Total	2.96 (.641)	3.97 (.484)	4.08 (.548)	4.06 (.490)	4.04 (.441)	4.27 (.410)

Table 4.6
Leadership Scales Descriptive Statistics

Leadership Scale	Mean	SD	Min	Max
Transactional Leadership	2.96	.641	1.38	5.00
Transformational Leadership	3.97	.484	2.25	5.00
Authentic Leadership	4.06	.490	3.00	5.00
Servant Leadership	4.08	.548	2.13	5.00
Spiritual Leadership (68 item)	4.04	.441	2.76	5.00
Spiritual Leadership (39 item)	4.27	.410	3.00	5.00

determine whether group differences existed in relation to religious affiliation as a child or teenager and current religious affiliation.

The majority of the ANOVAs resulted in insignificant findings (see Tables 4.7 – 4.16) with the exception of the analysis involving gender, see Table 4.8. Men had a higher mean for every scale but spiritual leadership; the spiritual leadership score mean for men was .04 less than that of women (4.30). The most interesting and strongest result came with regard to the leadership scale means and participants' prior knowledge of spiritual leadership. One of the primary assumptions of this type of analysis is that of sphericity, a statistical check of whether the variance/covariance matrix of the observed data follows a particular pattern. I looked at Mauchly's Test which checks for the equivalence of the hypothesized and the observed variance/covariance patterns. The test was significant, $W = .41, \chi^2(9) = 86.020, p < .001$, suggesting that the observed matrix does not have approximately equal variances and equal covariances. This also indicates that using an uncorrected F-test would result in a likely inflation of Type I Errors, rejecting the null hypothesis while it was true more often than generally accepted. Several corrections have been proposed, most notably the Greenhouse-Geisser and Huynh-Feldt epsilon corrections. These do not affect the computed F-statistic, but instead raise the critical F value needed to reject the null hypothesis. For my data these corresponding corrective coefficients were: Greenhouse-Geisser $\epsilon = .66$ and Huynh-Feldt $\epsilon = .68$.

Table 4.17 summarizes the results of the analysis. The column labeled F gives the F value of the test followed by three columns of significance values. The last two columns represent the corrected significance levels for the observed statistic given the above reported corrective coefficients. There is a significant interaction between how knowledgeable the participant is of spiritual leadership and their leadership scale means, $F(4, 388) = 162.82, p < .05$.

Table 4.7**Repeated Measures ANOVA Results for Academic vs. Practitioner**

Effect	<i>MS</i>	<i>df</i>	<i>F</i>	<i>p</i>	Greenhouse-Geisser	Huynh-Feldt
Leadership Scale	22.6	4	181.63	p<.001	p<.001	p<.001
Leadership Scale x Academic or Practitioner	.030	4	.25	p>.05	p>.05	p>.05
Error	.124	392				

Table 4.8
Repeated Measures ANOVA Results for Gender

Effect	<i>MS</i>	<i>df</i>	<i>F</i>	<i>p</i>	Greenhouse-Geisser	Huynh-Feldt
Leadership Scale	25.1	4	207.89	p<.001	p<.001	p<.001
Leadership Scale x Gender	.376	4	3.112	p<.05	p<.05	p<.05
Error	.121	392				

Table 4.9**Repeated Measures ANOVA Results for Regular Pray or Meditate**

Effect	<i>MS</i>	<i>df</i>	<i>F</i>	<i>p</i>	Greenhouse-Geisser	Huynh-Feldt
Leadership Scale	8.20	4	66.12	p<.001	p<.001	p<.001
Leadership Scale x Regular Pray or Meditate	.07	4	.53	p>.05	p>.05	p>.05
Error	.124	392				

Table 4.10**Repeated Measures ANOVA Results for Regularly Attend Religious or Spiritual Service**

Effect	<i>MS</i>	<i>df</i>	<i>F</i>	<i>p</i>	Greenhouse-Geisser	Huynh-Feldt
Leadership Scale	20.07	4	162.03	p<.001	p<.001	p<.001
Leadership Scale x Regularly Attend Service	.076	4	.614	p>.05	p>.05	p>.05
Error	.124	392				

Table 4.11**Repeated Measures ANOVA Results for Regularly Attend Religious or Spiritual Service as a Child or Teenager**

Effect	<i>MS</i>	<i>df</i>	<i>F</i>	<i>p</i>	Greenhouse-Geisser	Huynh-Feldt
Leadership Scale	11.52	4	93.21	p<.001	p<.001	p<.001
Leadership Scale x Regularly Attend Service as a Child or Teenager	.107	4	.867	p>.05	p>.05	p>.05
Error	.124	392				

Table 4.12**Repeated Measures ANOVA Results for Attended an Elementary, Middle, or High School with a Religious Affiliation**

Effect	<i>MS</i>	<i>df</i>	<i>F</i>	<i>p</i>	Greenhouse-Geisser	Huynh-Feldt
Leadership Scale	59.13	1	287.18	p<.001	p<.001	p<.001
Leadership Scale x Attended an Elementary, Middle, or High School with a Religious Affiliation	.106	1	.513	p>.05	p>.05	p>.05
Error	.206	98				

Table 4.13**Repeated Measures ANOVA Results for Attended College or University with a Religious Affiliation**

Effect	<i>MS</i>	<i>df</i>	<i>F</i>	<i>p</i>	Greenhouse-Geisser	Huynh-Feldt
Leadership Scale	24.25	4	198.86	p<.001	p<.001	p<.001
Leadership Scale x Attended a College or University with a Religious Affiliation	.144	4	1.17	p>.05	p>.05	p>.05
Error	.123	392				

Table 4.14**Repeated Measures ANOVA Results for Consider Yourself Spiritual**

Effect	<i>MS</i>	<i>df</i>	<i>F</i>	<i>p</i>	Greenhouse-Geisser	Huynh-Feldt
Leadership Scale	4.15	4	33.38	p<.001	p<.001	p<.001
Leadership Scale x Consider Yourself Spiritual	.194	4	1.56	p>.05	p>.05	p>.05
Error	.124	376				

Table 4.15**Repeated Measures ANOVA Results for Marital Status**

Effect	<i>MS</i>	<i>df</i>	<i>F</i>	<i>p</i>	Greenhouse-Geisser	Huynh-Feldt
Leadership Scale	6.26	4	49.83	p<.001	p<.001	p<.001
Leadership Scale x Marital Status	.07	16	.545	p>.05	p>.05	p>.05
Error	.126	380				

Table 4.16**Repeated Measures ANOVA Results for Knowledge of Workplace Spirituality**

Effect	<i>MS</i>	<i>df</i>	<i>F</i>	<i>p</i>	Greenhouse-Geisser	Huynh-Feldt
Leadership Scale	19.27	4	158.78	p<.001	p<.001	p<.001
Leadership Scale x Knowledge of Workplace Spirituality	.220	8	1.82	p>.05	p>.05	p>.05
Error	.21	388				

Table 4.17**Repeated Measures ANOVA Results for Knowledge of Spiritual Leadership**

Effect	<i>MS</i>	<i>df</i>	<i>F</i>	<i>p</i>	Greenhouse-Geisser	Huynh-Feldt
Leadership Scale	19.3	4	162.82	p<.001	p<.001	p<.001
Leadership Scale x Knowledge of Spiritual Leadership	.336	8	2.82	p<.001	p<.05	p<.05
Error	.119	388				

Based upon these findings it would be reasonable to argue that the behaviors identified in the spiritual leadership items are considered more essential to spiritual leadership than the behaviors described in the four other leadership scale items. This finding is not unexpected given the nature of this study. Furthermore, there was a significant interaction between the means of the leadership scales with respect to prior knowledge of spiritual leadership, see Figure 4.1. It would seem that the more knowledgeable an individual is in terms of spiritual leadership, the more likely they are to discriminate between items associated with the leadership scales. This makes sense considering that these individuals are more familiar with spiritual leader behaviors and can therefore better distinguish between behaviors associated with spiritual leadership and, for example, those behaviors related to transformational leadership.

Supplemental Analyses

The purpose of this particular research is not to produce a functioning spiritual leadership scale but rather to determine whether there is a common understanding as to what constitutes spiritual leadership and to identify whether there is a general consensus as to which leader behaviors may be considered spiritually oriented. The results of this study, however, may be considered as the initial stages of scale development. It was therefore of interest to compare this compilation of 39 spiritual leader behaviors to those of existing leadership scales. The presumption being that if there are different forms of leadership then it would make sense to determine whether there is any evidence of this across the different scales.

The 39 spiritual leadership behaviors along with the 68 additional items from the four other leadership scales were entered into a principle components analysis with varimax rotation. These results are shown in Table 4.18. Once again, due to copyright restrictions (See Appendix D & E), three of the four additional leadership scales may not be reproduced in any published

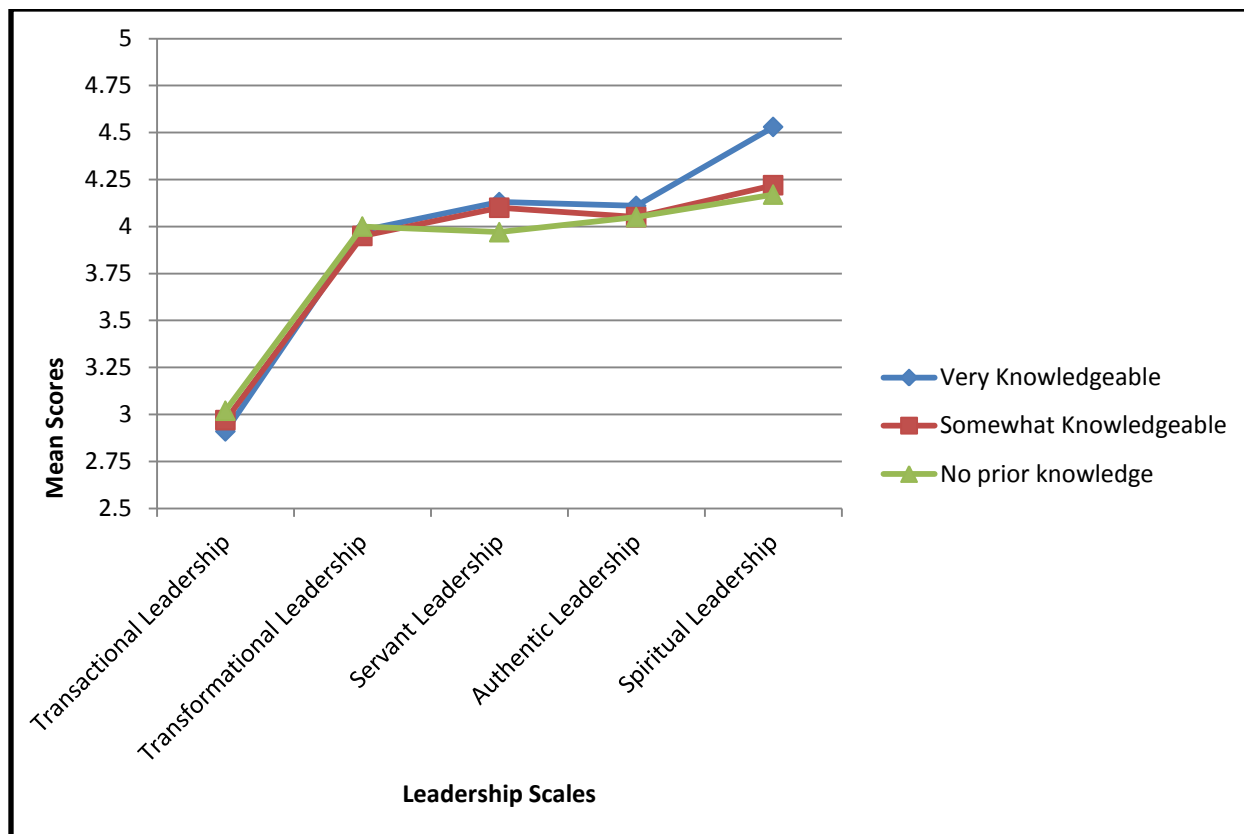
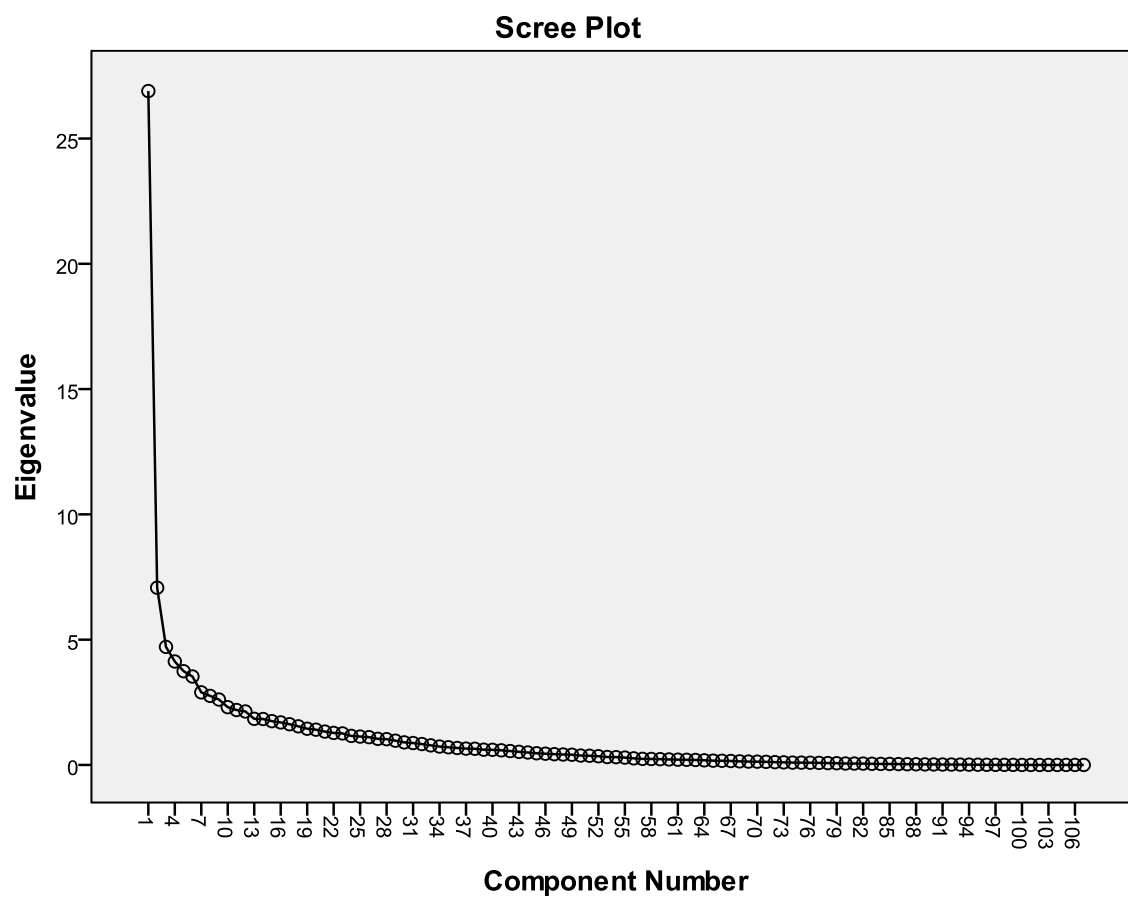
Figure 4.1**Means Scores of Leadership Scales based upon Prior Knowledge of Spiritual Leadership**

Table 4.18**Factor Analysis of Five Leadership Scales**

Items	“Servant Leadership”	“Transformational Leadership”	“Spiritual Leadership”	“Authentic Leadership”	“Second Spiritual Leadership”
<i>How important is it that spiritual leaders...</i>					
Servant 22	.770				
Servant 1	.722				
Servant 19	.721				
Servant 17	.696				
Servant 2	.669				
Servant 3	.644				
Servant 18	.621				
Servant 4	.609				
Servant 23	.592				
Servant 21	.589				
Transformational 29	.580				
Servant 8	.577				
Transformational 18	.576				
Servant 7	.560				
Servant 24	.543				
Authentic 15	.532				
Transformational 2	.484				
Servant 20	.479				
Servant 6	.469	.505			
-help employees see how the work they are doing is serving their customers, community, etc.	.425				
Servant 9	.424			.462	
Authentic 16	.405				
Transactional 1	.404				
Servant 11	.398	.593			
Servant 14	.397				
Servant 10	.390	.511			
Transformational 13		.676			
Transformational 14		.665			
Transformational 25		.656			
Transformational 26		.640			
Transformational 32		.628			
Transactional 11		.627			
Transformational 34		.620			

Transformational 36	.617	
Transactional 16	.597	
Transformational 9	.593	
Transformational 30	.577	
Transformational 31	.548	
-create an environment where employees enjoy coming to work.	.522	
Transactional 35	.505	
Authentic 14	.489	
Transformational 15	.467	
-empower employees	.445	
Transformational 10	.437	
Transformational 21	.429	.446
Authentic 10	.425	
Transactional 22	.366	
Authentic 3	.341	
Transactional 27	.310	
-make decisions based on their spiritual values or beliefs.		.669
-are guided by their spiritual values		.639
-encourage employees to become all that God designed them to be.		.617
-maintain some kind of spiritual practice.		.561
-lead from an effort to have pure motives.		.542
Authentic 7	.542	
-are open about their own spiritual journey.		.538
-are role models of what they believe in their everyday life.		.501
-are genuinely interested in the personal development of their employees.		.500
Authentic 1	.499	
-are selfless.	.493	
Transformational 6	.470	
Transformational 23	.460	
-walk their talk.	.458	
Authentic 4	.453	
-are of service to others.	.451	
Authentic 8	.448	
-apply what they believe in the workplace with integrity.	.433	
-are honest.	.399	
-practice what they preach.	.388	
-listen to their conscience.	.336	
-find ways to make work personally meaningful for each employee.	.355	.328
Authentic 5	.325	
-act authentically.	.301	.390
Servant 15	.288	

Authentic 12				.632	
Servant 16				.595	
Authentic 11				.584	
Authentic 9				.522	
Servant 12				.470	
-listen with an understanding of the other person.				.463	.
Servant 13				.449	
Authentic 6		.470		.447	
Authentic 13	.461			.407	
Transformational 8				.362	
Authentic 2				.358	
-value others as much as they value themselves.					.615
-are accepting of a person's individuality.					.581
-are open.					.561
-create a context for employees to experience a form of community.					.530
-model forgiveness and reconciliation.					.521
-are inclusive.					.511
-are able to forgive themselves.					.489
-honor the uniqueness of the inner life of each individual					.488
-forgive others for any wrongs they may have committed.					.477
-appeal to people's spirits.					.475
-show kindness and compassion.					.475
-seek to make decisions that are for the highest good of all.					.468
-understand that everything is not about them.					.451
-try to create an environment where employees can be their authentic selves.					.447
-spend time getting to know their employees personally.					.444
-listen with empathy.				.496	.431
-have respect for the human dignity of the person they are interacting with.					.395
Servant 5					.379
Transactional 4					-.327
Transformational 19					.315
-listen to their employees.				.336	.302
Transactional 24					-.270
<hr/>					
Percent of variance explained	25.14	6.61	4.40	3.86	3.50
<hr/>					

Figure 4.2**All Leadership Behaviors (5 Constructs) Factor Analyses Scree Plot**

material. Because of this constraint, the items from the corresponding leadership scales are simply labeled as ‘transformational 1,’ ‘transactional 2,’ ‘authentic 3,’ etc. The scree plot for this analysis is available in Figure 4.2. Factor loadings ranged from .310 to .593 (“transformational”), .390 to .770 (“servant”), .358 to .632 (“authentic”), .288 to .669 (“spiritual”), and -.270 to .615 (“second spiritual”). These five factors explained 43.5% of the variance. Transactional items did not appear to load onto any one specific component but rather scattered throughout.

As Table 4.19 shows, the factor loadings for 11 of the items are in bold. This is to indicate that they loaded strongly onto more than factor and that the factor under which the item is listed is not the factor for which the item loaded strongest. If the item is listed under the weaker factor, the loading for the stronger factor is also posted on the table. In one of the cases, for example, there is only a .017 difference between the factor loadings. Additionally, the factor headings are in quotations in an effort to indicate that the items for each scale did not load perfectly. Table 4.19 summarizes how the leadership scale items loaded. Seventeen of the 24 servant items (71%), for example, loaded as expected onto “Servant Leadership.” These 17 items, however, only made up approximately 73% of the overall “Servant Leadership” scale meaning that 6 of the 23 items that loaded onto this scale came from one of the other leadership scales. Spiritual leadership actually split into two components; 90% of the original spiritual leadership items were split almost equally (17 & 18, respectively) between these two components which I labeled as spiritual leadership and second spiritual leadership. Overall, the second spiritual leadership was the strongest with 82% of its original items loading as expected. Aside from transactional leadership which loaded across all the components, authentic leadership was the weakest with only 54% of its original items loading as expected.

Table 4.19**Summary of Five Leadership Scale Factor Analysis**

Leadership Scale	Number of Items Original to Scale	Number of Items That Loaded as Expected (as a percent of items original to scale)	Actual Number of Items That Loaded per Scale	Number of Items that Loaded per Scale not Original to Scale (as a percent of actual number items that loaded per scale)	Percent of Original Items That Loaded as Expected
Transformational	20	13 (65%)	23	10 (43%)	57%
Servant	24	17 (71%)	26	7 (27%)	73%
Authentic	16	6 (38%)	11	5 (45%)	55%
Spiritual	39	17 (43%)	25	8 (32%)	68%
<i>Second Spiritual</i>		18 (46%)	22	4 (18%)	82%
Transactional	8	0 (0%)	0	0 (0%)	0%

Summary of Results

These results provide moderate support for the notion that there is in fact a common understanding as to what spiritual leadership is as well as what behaviors are specific to spiritual leaders. After the original list of spiritual leader behaviors was reduced from 68 to 39, repeated measures ANOVAs were run to determine whether individual definitions of what constitutes a spiritual leader might differ among various groups of respondents. The results indicated that the more knowledgeable an individual is in terms of spiritual leadership, the more likely they are to discriminate between items associated with the leadership scales. Finally, factor analysis including behaviors from all five forms of leadership showed relative support for the argument that the behaviors associated with spiritual leadership are unique from those of transformational, transactional, authentic, and servant leadership.

CHAPTER FIVE

DISCUSSION AND CONCLUSIONS

The controversy surrounding the workplace spirituality literature and the difficulty to define spiritual leadership has caused many to question whether spiritual leadership, like workplace spirituality, deserves the attention it has received (Brown, 2003). Though Grant (2005) argues that spiritual leadership should not be ignored as just another leadership fad, until empirically evidence is offered, many may refuse to acknowledge spiritual leadership as a significant leadership theory (Wilson, 2008). The problems associated with existing definitions and measures have left the field at an impasse: empirical relationships cannot be established until a construct has been developed and accepted measures in place yet possible relationships must be identified in order to create such a measure. Though researchers have identified several aspects of the construct there currently is not an acceptable constitutive definition of spiritual leadership and likewise no acceptable measure.

The goal of this research was to offer a more complete description of the construct of spiritual leadership and to provide both theoretical and empirical guidelines for future research. The intention was to explore rather than conclude. Two primary objectives were: (a) to determine whether there is a common understanding of what constitutes spiritual leadership, and (b) to identify whether there is a general consensus as to which leader behaviors may be considered spiritually oriented. In addition, this study aimed to develop a list of behaviors descriptive of a spiritual leader by collecting data from both academics and practitioners interested in this field.

In order to achieve these goals, it was necessary to start at the very beginning. Namely,

what is the ‘spirit.’ Undoubtedly there will be many alternative perspectives but for the sake of this research I defined spirituality as an individual’s awareness and exploration of the intangible interconnecting inner force within themselves and others that guides their actions. Workplace spirituality, therefore, occurs when some aspect of the work environment stimulates an employee’s awareness and exploration of the intangible interconnecting inner force within themselves and others that guides their actions. As Figure 2.1 depicts, such stimulation may come from the organizational culture, the community of people in the organization, the nature of the work itself, or, as I argue, from an organizational leader. The literature identifies several elements such as supporting a sense of community or encouraging a sense of fulfillment as characteristics of workplace spirituality but I propose that these are not characteristics of the workplace itself but rather characteristics of a stimulating element in the workplace; in this case, the leader.

Following my line of reasoning, spiritual leadership occurs when an organizational leader’s behavior stimulates an employee’s awareness and exploration of the intangible interconnecting inner force within themselves and others that guides their actions. This stimulation requires very specific behaviors from a leader; behaviors that differentiate a spiritual leader from a transformational, transactional, authentic, or servant leader. Based upon the literature review, this spiritual prompt may occur through displays of the leader’s own spirituality, the leader’s focus on service to others, allowing opportunities for employees to explore their inner life, encouraging a sense of fulfillment or significance through their work, supporting a sense of community or connection among organizational members, helping employees to find enjoyment and creativity through their work, and promoting opportunities for employees to experience personal growth through their work.

With the help of subject matter experts in phase one of my data collection, I developed a list of behaviors associated with a spiritual leader. Given that this was an inductive study, I did not have specific hypotheses regarding which behaviors would be considered most important to a spiritual leader. A list of 39 behaviors emerged which participants considered essential to a spiritual leader. Although the creation of a list of leader behaviors is only an early step in the development of the construct and ultimately a measure of spiritual leadership, it is a necessary step. When the overall means of the transformational, transactional, servant, and authentic leadership scales were compared to those of the spiritual leader behaviors, I found that other than academics with no prior knowledge of spiritual leadership, all participants in phase two of my data collection indicated that those 39 behaviors were more essential to spiritual leaders than the behaviors associated with the existing leadership scales.

A secondary aim of this study was to explore how implicit definitions of spiritual leadership may differ among various groups of respondents. Various analyses of differentiating individual characteristics such as gender, attending a religiously-based educational institution, regular church or spiritual service attendance, etc., indicated that the most significant characteristic was the participants' prior knowledge of spiritual leadership. This finding makes complete sense given that those who best know and understand the concept of spiritual leadership would be best suited to determining what is and is not behavior essential to a spiritual leader. With regard to the factor analysis, results showed that although there may be areas of slight overlap, spiritual leadership appears to be a leadership construct unique from transformational, transactional, servant, or authentic leadership. The findings from this discriminant analysis strengthen the argument that spiritual leadership is a unique leadership construct.

Limitations

It is also important to examine this study in terms of its limitations. One limitation of this research was the sample size. Although there appeared to be a sufficient number of phase one participants, evidenced by the saturation level reached through their suggestions of possible leader behaviors, a larger number of phase two participants would have served to strengthen the findings. Additionally, the results may have varied if a different sample were employed, one that did not emerge primarily from the Management, Spirituality, and Religion listserv. Different spiritual leader behavior suggestions may have been offered which could have altered the conclusions reached in this study.

One very serious limitation faced by all studies in the areas of workplace spirituality and spiritual leadership is the controversy surrounding the topic of spirituality. The very essence of spiritual leadership is its focus on an intangible inner force within all individuals. It is this focus on an inner force, however, which remains a major point of contention especially among scholars outside the literature. Because spirituality is such a personal issue, a widely agreed upon definition of spiritual leadership may never be reached, thus hamstringing the development of this construct. The legitimacy of findings, such as those described in this study, may continually be questioned until further empirical evidence provides support for this theory of leadership (Wilson, 2008). It may be that those working and publishing within this field have no recourse but to simply bear the objecting discourse directed at this research.

Conclusions and Recommendations for Future Research

Despite the identified cautionary observations, this study makes a number of important contributions to the existing literature and provides a point of departure for future spiritual leadership research. This research offers a conceptual definition of spiritual leadership in

addition to presenting a list of behaviors relevant to a spiritual leader. This study is also the first of its kind to take into account the knowledge and opinions of both academic and practitioner subject matter experts. Furthermore, with regard to developing a measure of spiritual leadership, this research is the first among its peers to attempt scale development using an empirically-based method: defining the focus, generating items, rating the items, selecting the items, etc. (Trochim, 2001). As noted throughout, the list of 39 behaviors developed to gauge spiritual leadership is not a fully functioning scale but rather the first step on the road to such a measure.

The results of this study emphasize the importance of examining the opinions of academics as well as practitioners. Scholars have long called for research involving a reconciliation of academic theory with managerial reality (Gopinath & Hoffman, 1995; Sizer, 2001; Whittington, 1996; Starkey & Tempest, 2005; Augier & March, 2007). By focusing primarily on quantitative forms of data collection, Shepherd and Matthew (2000) worry that scholars may ignore the more subtle aspects of a construct that practitioners are more familiar with. My research attempts to address this concern by employing a mixed method form of research and including samples from both groups at every step; the qualitative results from the phase one participants influenced the quantitative data collected from phase two participants. It is hoped that such an inductive approach will aid in the development of the field as well as satisfy those academics not associated with or who have reservations as to the legitimacy of the spirituality literature.

Future researchers may benefit by testing the list of spiritually-oriented leader behaviors on various samples across multiple organizations. Only then can it be surmised that the results are in fact conclusive and therefore representative of the true nature of spiritual leadership. This list should also be further tested against other well-established leadership scales in order to

ensure the discriminant validity of these items. Once this measure of spiritual leadership, or another similar to it, has been authenticated then researchers may begin to test the relationship between spiritual leadership and organizational outcomes.

Giacolone and Jurkewicz (2003) have noted that the literature “is tethered by its lack of grounding in theoretical and empirical literature. This has not only hampered development of the field but in a profound way has artificially reduced its importance” (p. 17). In truth, spiritual leadership is discussed in many instances without empirical research to support its validity, most especially with regard to how it differs from other leadership constructs. Over a decade ago, Hunt (1999) observed that spiritual leadership was in its early stages of development. It is clear now that while the field of spiritual leadership still has a long way to go, it is undoubtedly heading in a positive direction. This research provides an opportunity to advance the study of spiritual leadership with real results rather than mere propositions.

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Appendix A

Introductory E-mail / MSR Listserv Post to Prospective Subject Matter Experts for Phase 1 Data Collection

Good Afternoon,

My name is Emily Lean. I am a PhD Candidate with the University of Arkansas. I am collecting data for my dissertation on the behaviors of spiritual leaders. My hope is to create a reliable measure of spiritual leadership that may help promote the development of the workplace spirituality literature.

My data collection is divided into two phases. In the first phase, I will interview subject matter experts in order to get their suggestions as to which behaviors are indicative of a spiritual leader. In the second phase, the created list of behaviors will be administered to a large sample of academics and practitioners. I am requesting your participation in the first phase of this data collection. Should you choose to participate, we will set up a time to conduct a phone interview at your convenience. During this conversation, I will ask you a few questions on your opinion of what constitutes spiritual leadership and which behaviors you feel are unique to a spiritual leader.

If you would like to participate, please respond to this e-mail and let me know of your interest. We can then set up a time and date for the phone interview.

If you are not interested but know someone who may be, please feel free to forward this e-mail on to them. I look forward to your response.

Sincerely,
Emily Lean
PhD Candidate
Walton College of Business
University of Arkansas

Appendix B

Interview Script for Phase 1 Participants

(Participants were not asked anything in italics. Information in italics was for my benefit only.)

<i>Interviewee:</i> _____ <i>Organization:</i> _____ <i>Phone number:</i> _____ <i>Time and Date of Interview:</i> _____
<p>Hello, is _____ available? This is Emily Lean with the University of Arkansas. We had set aside this time for me to ask you a few questions about spiritual leadership, is this still a good time?</p> <p>Thank you for agreeing to participate in my study on spiritual leader behavior.</p> <p>Do you mind if I record this conversation so that I don't miss any of your suggestions? I expect that I will be the only person to listen to this recording.</p> <p>***I'd like to begin by finding out how you define spiritual leadership.</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>***What do you think makes spiritual leadership different from other leadership constructs?</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>***Are there any behaviors which you feel are unique to spiritual leaders?</p> <p>1. _____</p> <p>_____</p> <p>2. _____</p> <p>_____</p> <p>3. _____</p> <p>_____</p> <p>4. _____</p> <p>_____</p> <p>5. _____</p> <p>_____</p>

6. _____

7. _____

8. _____

9. _____

10. _____

***Are there any behaviors that a spiritual leader may perform which you think may overlap with other leadership constructs?

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

7. _____

8. _____

9. _____

***The literature suggests that spiritual leaders exhibit certain behaviors. I'm going to ask you about a few. Please let me know whether you agree or disagree. Feel free to make any additional comments as we go along.

___ Do spiritual leaders nourish opportunities for an inner life among their employees?

(Comments: _____
 _____)

___ Do spiritual leaders nourish a sense of fulfillment or significance through work among their employees?

(Comments: _____
 _____)

___ Do spiritual leaders nourish a sense of community or social connection with fellow org. members?

(Comments: _____
 _____)

___ Do spiritual leaders nourish enjoyment and creativity through work?
(Comments: _____)
_____)

___ Do spiritual leaders nourish opportunities for personal growth through work?
(Comments: _____)
_____)

___ Do spiritual leaders maintain their own personal spirituality?
(Comments: _____)
_____)

___ Are spiritual leaders of service to others?
(Comments: _____)
_____)

Okay, I think that wraps up all of my questions. Do you mind if I put you down in my Acknowledgements as having helped? Thank you again for your time and participation.

Appendix C

Initial Contact E-Mail / Listserv Posting Requesting Participation

Good Afternoon,

My name is Emily Lean. I am a PhD Candidate with the University of Arkansas. I am collecting data for my dissertation on the behaviors of spiritual leaders. My hope is to create a reliable measure of spiritual leadership that may help promote the development of the workplace spirituality literature.

My data collection is divided into two phases. In the first phase, I interviewed subject matter experts in order to get their suggestions as to which behaviors are representative of a spiritual leader. In the second phase, the created list of behaviors will be administered to a large sample of both academics and practitioners to get their perspective of the behaviors. I am requesting your participation in the second phase of this data collection. Should you choose to participate, the web-based survey will take approximately 15 minutes of your time and does not ask any identifying information. Participation in this survey is completely voluntary.

If you would like to participate in this research, please click on the link below. If you would prefer a paper version of the survey, simply "e-mail me and include your name and address where you would like the survey sent. You will receive a paper version of the survey as well as a pre-stamped, pre-addressed envelope for easy return.

https://uu.qualtrics.com/SE/?SID=SV_8J8Dt4ArUYLasAc

I appreciate your time and participation in this study of spiritual leadership behaviors. If you have any questions or concerns, please do not hesitate to contact me.

If you are not interested but know someone who may be, please feel free to forward this request for participation on to them.

Sincerely,
Emily Lean
PhD Candidate
Walton College of Business
University of Arkansas

Appendix D

For use by Emily Lean only. Received from Mind Garden, Inc.



www.mindgarden.com

To whom it may concern,

This letter is to grant permission for the above named person to use the following copyright material;

Instrument: Authentic Leadership Questionnaire (ALQ)

Authors: Bruce J. Avolio, William L. Gardner, and Fred O. Walumbwa

Copyright: "Copyright © 2007 Authentic Leadership Questionnaire (ALQ) by Bruce J. Avolio, William L. Gardner, and Fred O. Walumbwa. All rights reserved in all medium."

for his/her thesis research.

Three sample items from this instrument may be reproduced for inclusion in a proposal, thesis, or dissertation.

The entire instrument may not be included or reproduced at any time in any other published material.

Sincerely,

A handwritten signature in black ink, appearing to read "Robert Most", with a long horizontal line extending to the right.

Robert Most
Mind Garden, Inc.
www.mindgarden.com

Appendix E

For use by Emily Lean only. Received from Mind Garden, Inc.



www.mindgarden.com

To whom it may concern,

This letter is to grant permission for the above named person to use the following copyright material;

Instrument: *Multifactor Leadership Questionnaire*

Authors: *Bruce Avolio and Bernard Bass*

Copyright: *1995 by Bruce Avolio and Bernard Bass*

for his/her thesis research.

Five sample items from this instrument may be reproduced for inclusion in a proposal, thesis, or dissertation.

The entire instrument may not be included or reproduced at any time in any other published material.

Sincerely,

A handwritten signature in black ink, appearing to read "Robert Most", with a long horizontal line extending to the right.

Robert Most
Mind Garden, Inc.
www.mindgarden.com

Appendix F

Phase 2 Survey

Greetings. Thank you for agreeing to participate in this study on the behavior of spiritual leaders. Your individual answers are completely confidential and no identifying information will be collected. Most people can complete the survey in approximately 15 minutes. Your participation in this study is completely voluntary and you are free to refuse to participate or to withdraw from this study at any time without penalty. I feel that this study can provide useful information and hope you agree and will participate. Thank you in advance for your cooperation.

I would like to start by asking you some general questions about yourself. How we are raised and our life experiences play an important role in how we see the world. Your answers to these questions will help me to better understand the impact of such factors on the development of individual perceptions of spiritual leadership.

What is your gender?

- ☐ Male
- ☐ Female

Which of the following best describes your ethnic group?

- ☐ White
- ☐ Black / African American
- ☐ Indian or Alaskan Native
- ☐ Hispanic / Latino
- ☐ Asian
- ☐ Hawaiian or other Pacific Islander American
- ☐ Multiethnic
- ☐ Other

How old are you?

Which of the following best describes your current marital status?

- ☐ Married
- ☐ Not married, but living with a partner in a committed relationship
- ☐ Never married
- ☐ Separated
- ☐ Divorced
- ☐ Widowed

What is the highest grade or level of school that you have completed?

- ☐ 8th grade or less
- ☐ Some high school, but did not graduate
- ☐ High school graduate or GED
- ☐ Some college or 2-year degree
- ☐ 4-year college graduate
- ☐ More than 4-year college graduate

Have you ever attended an elementary, middle, or high school with a religious affiliation?

- ☐ Yes
- ☐ No

Have you ever attended a college or university with a religious affiliation?

- ☐ Yes
- ☐ No

Including your current employer, how many different organizations have you worked for in the past five years?

Please choose the category that best describes your current position. If none of the categories fits you exactly, please select the category that comes closest to your position.

- ☐ Professional / Executive
- ☐ Non-supervisory
- ☐ Supervisory
- ☐ Academic / University Professor

How long have you worked in your current position?

month(s)

year(s)

Did you regularly attend religious or spiritual services as a child or teenager?

- ☐ Yes
- ☐ No

What was your religious affiliation during your childhood or teenage years?

- ☐ Christian
- ☐ Judaism
- ☐ Islam
- ☐ Buddhism
- ☐ Hinduism
- ☐ Atheism
- ☐ None
- ☐ Other

What is your current religious affiliation?

- ☐ Christian
- ☐ Judaism
- ☐ Islam
- ☐ Buddhism
- ☐ Hinduism
- ☐ Atheism
- ☐ None
- ☐ Other

Do you regularly attend religious or spiritual services?

- ☐ Yes
- ☐ No

Do you regularly pray or meditate?

- ☐ Yes
- ☐ No

How knowledgeable are you about the concept of workplace spirituality?

- ☐ Very knowledgeable
- ☐ Somewhat knowledgeable
- ☐ I have no prior knowledge of workplace spirituality

How knowledgeable are you about the concept of spiritual leadership in the workplace?

- ☐ Very knowledgeable
- ☐ Somewhat knowledgeable
- ☐ I have no prior knowledge of workplace spirituality

Do you consider yourself to be a spiritual person?

- ☐ Yes
- ☐ No

In what ways do you consider yourself to be a spiritual person?

How did you become a spiritual person?

Has there ever been a time in your life when you would have considered yourself a spiritual person?

- ☐ Yes
- ☐ No

The next set of questions asks about your perception of the importance of certain behaviors to a spiritual leader. Many leaders will perform similar behaviors but this study is interested in those behaviors that you think are specific to spiritual leaders alone. In other words, which behaviors are important to spiritual leaders that might not be important to other types of leaders. Although some of the suggested behaviors may seem similar, please read each one carefully and indicate which behaviors you think are key to spiritual leadership by marking the appropriate box.

How important is it that spiritual leaders...

	Not Important	Somewhat Important	Neutral	Very Important	Essential
listen to their employees.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
listen with an understanding of the other person.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
are humble.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
are selfless.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
have respect for the human dignity of the person they are interacting with.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
spread a lot of positive energy.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
create an overall negative environment.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
are always looking for the highest good.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
are honest.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
would not take advantage of their position.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
apply what they believe with integrity in the workplace.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
are insightful.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
ask a lot of questions.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
have strong perception skills.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
are intelligent.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
understand that everything is not about them.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
value others as much as they value themselves.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
use people simply as resources to be able to	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

accomplish a goal.					
seek to make decisions that are for the highest good of all.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
are more conscious of who their employees are rather than what they do.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
model forgiveness and reconciliation.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
are able to forgive themselves.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
forgive others for any wrongs they may have committed.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
are open.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
walk their talk.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
lead from an effort to have pure motives.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
practice what they preach.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
are role models of what they believe in their everyday life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
are fake.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
understand they need to be the kind of person worthy of imitation.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
act authentically.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
show kindness and compassion.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
listen with empathy.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
are rude or unkind to those they do not like.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
show concern for those who are less fortunate than themselves.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
have a high degree of self-awareness.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

engage in practices that will develop their self-awareness.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
are reflective.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
are accepting of a person's individuality.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
are inclusive.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
do not create a workplace where employees feel included.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
are not restrictive about what spiritual path an employee should take.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
try to create an environment where employees can be their authentic selves.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
honor the uniqueness of the inner life of each individual.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
consider everyone's point of view.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
are collaborative.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
work to promote the leadership development of those around them.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
empower employees.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
create an environment where employees enjoy coming to work.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
promote a culture of creativity.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
use words like family and community when describing the workplace.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
spend time getting to know their employees personally.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
remind employees how	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

their attitude impacts those around them.					
ask employees to consider how their behavior impacts those around them.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
promote beliefs which are beneficial to their employees and community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
create a context for employees to experience a form of community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
suggest that employees behave in a way that is most likely to benefit them personally.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
help employees to feel a sense of membership in their job.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
are of service to others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
do a poor job of serving their employees.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
encourage employees to find their own spiritual path.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
offer events, programs, and different opportunities for employees to grow deeper in their inner life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
create a safe community where employees can discover more about their deeper inner self.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
appeal to peoples' spirits.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
help employees develop spiritually - beyond just professional development.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

encourage employees to see how their beliefs affect their behavior.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
encourage employees to express their beliefs or values in the workplace.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
encourage employees to think about their spiritual connection with others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
encourage employees to express their beliefs or values in the workplace.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
promote prayer / meditation / deep thought as a means of examining one's beliefs.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
suggest that employees consider what their beliefs are.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
encourage employees to see the connection between their beliefs and their actions.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
promote prayer or meditation as a tool for decision making.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
help employees to see the meaning and purpose of their work.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
try to help employees see their work as an act of worship.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
find ways to make work personally meaningful for each employee.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
enable employees to more fully use their gifts and talents in their work.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
help employees see how the work they are doing is	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

serving their customers, community, etc.					
encourage employees to become all that God designed them to be.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
foster the notion of the ideal self.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
are genuinely interested in the personal development of their employees.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
talk about having a higher calling.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
are prayerful.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
meditate or pray before making an important decision.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
will pray for an employee or situation.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
maintain some kind of spiritual practice.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
are open about their own spiritual journey.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
talk about the need for a personal spiritual practice.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
make decisions based on their spiritual values or beliefs.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
listen to their conscience.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
are guided by their spiritual values.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
will ask God or the universe for guidance before they make an important decision.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
do not place too much emphasis on their personal desires or	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

preferences.					
help others achieve high levels of integration with their experiences.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
use their spiritual gifts and business-related gifts.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
provide employees with assistance in exchange for their efforts.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
re-examine critical assumptions to question whether they are appropriate.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
fail to interfere until problems become serious.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
focus attention on irregularities, mistakes, exceptions, and deviations from standards.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
avoid getting involved when important issues arise.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
talk about their most important values and beliefs.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
are absent when needed.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
seek differing perspectives when solving problems.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
talk optimistically about the future.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
instill pride in employees for being associated with him/her.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
discuss in specific terms who is responsible for achieving performance targets.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
wait for things to go	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

wrong before taking action.					
talk enthusiastically about what needs to be accomplished.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
specify the importance of having a strong sense of purpose.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
spend time teaching and coaching.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
make clear what an employee can expect to receive when performance goals are achieved.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
show that they are a firm believer in "If it ain't broke, don't fix it."	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
go beyond self-interest for the good of the group.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
treat each employee as an individual rather than just as a member of a group.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
demonstrate that problems must become chronic before taking action.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
act in ways that build employees' respect.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
concentrate their full attention on dealing with mistakes, complaints, and failures.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
consider the moral and ethical consequences of decisions.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
keep track of all mistakes.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
display a sense of power and confidence.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
articulate a compelling	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

vision of the future.					
direct employees' attention toward failures to meet standards.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
avoid making decisions.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
consider employees as having different needs, abilities, and aspirations from others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
get employees to look at problems from many different angles.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
help employees to develop their strengths.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
suggest new ways of looking at how to complete assignments.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
delay responding to urgent questions.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
emphasize the importance of having a collective sense of mission.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
express satisfaction when employees meet expectations.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
express confidence that goals will be achieved.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
use methods of leadership that are satisfying.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
get employees to do more than they expected to do.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
are effective in representing employees to higher authority.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
work with employees in a satisfactory way.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
heighten employees' desire to succeed.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
are effective in meeting	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

organizational requirements.					
increase employee willingness to try harder.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
lead a group that is effective.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
w say exactly what they mean.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
admit mistakes when they are made.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
encourage everyone to speak their mind.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
tell employees the hard truth.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
display emotions exactly in line with feelings.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
demonstrate beliefs that are consistent with actions.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
make decisions based on their core values.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
ask employees to take positions that support their core values.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
make difficult decisions based on high standards of ethical conduct.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
solicit views that challenge their deeply held positions.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
analyze relevant data before coming to a	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

decision.					
listen carefully to different points of view before coming to conclusions.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
seek feedback to improve interaction with others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
accurately describe how others view their capabilities.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
know when it is time to reevaluate their position on important issues.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
show they understand how specific actions impact others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
honor the inherent value of others regardless of work performance.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
treat people as more important than the results they produce.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
provide ample opportunity for others to express different or even opposite views.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
can listen with empathy and understanding.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
confront criticism with sensitivity, humility, and non-defensiveness.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
place others in positions where they can receive	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

recognition for their good ideas and efforts.					
make time to listen to an individual.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
create an environment that fosters learning.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
uses leadership roles to teach, equip, and communicate to the organization.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
ensure that team member skills and abilities keep pace with increasing responsibilities.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
provide opportunities for team members to make long-term plans regarding their career goals.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
fully support those who report directly to them.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
remove obstacles that limit or inhibit the team from performing effectively.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
believe that service to others is more important than position, titles, status, or privileges.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
believe the greater good of the group/organization is more important than their personal goals and ambitions.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
keep commitments to	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

others even when it requires self-sacrifice.					
values employees as human beings regardless of what they contribute to the organization.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
accept that employees have a unique contribution to make to the greater good which may or may not align with the organization.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
recognize employee's inherent worth as a person apart from their role as an employee.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
want their employees to pursue a career path that is in their best interest even if it meant leaving the organization and going to work for a competitor.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
affirm the capacity that employees have within themselves to reach their full potential.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
affirm employees' worth as unique individuals even if they are not top performers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
encourage employees to draw on their own inner strength to meet challenges.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
encourage employees to	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

<p>achieve their own personal goals even if achieving them may not serve the best interests of the organization.</p>					
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